Articles on Christian Stewardship

Church Management

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

Gedge Harmon

They all were looking for a King
To slay their foes and lift them high:
Thou cam'st a little baby thing
That made a woman cry.
—*George MacDonald*

December, 1950 • Volume XXVII • Number Three

"Another teacher in every department"

That's what Filmosound has meant to the First Methodist Church, South Norwalk, Conn.

Scene in church with Rev. Mr. Lee and group of Sunday school children.

"FILMOSOUND has augmented and enriched our teaching in every department of our church," says Rev. Charles W. Lee, pastor of the First Methodist Church, South Norwalk.

"We have used our Filmosound constantly for three years, and have found it dependable and very easy to operate."

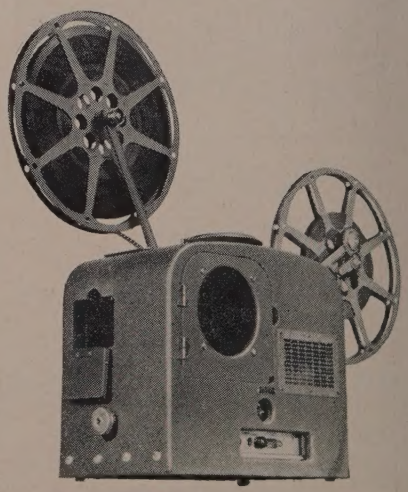
Filmosound can add to *your* church program, too!

In Rev. Mr. Lee's church, Filmosound is used in all these ways:

- to dramatize Bible teaching for Sunday school classes
- to help build programs for meetings of men's and women's groups
- to entertain at social gatherings
- to assist in missionary enterprises
- to bring spiritual messages to prayer meetings
- to help in church promotional activities

16mm Single-Case Filmosound for either sound or silent film. Weighs only 35½ pounds. Full, natural sound at all volume levels. Precision-built to give *most* hours of projection time.

Guaranteed for life. During life of product, any defects in workmanship or materials will be remedied free (except transportation).



You buy for a lifetime when you buy...

Bell & Howell

Chicago 45

Selected Short Sermons
by Earl Riney

God is in every tomorrow.

* * *

Happy New Year! Why not make a new and better start.

* * *

New Year's Day—a milepost on the way to eternity.

* * *

This new year will be better, if you begin this morning to improve it.

* * *

Make everyday of the new year count for something worthwhile.

* * *

Use the Bible as God's signpost on the new year's road.

* * *

Our happy new year's wishes for others are the measure of real wishes for ourselves.

* * *

If we take God's program for the new year, we have the promise of God's power.

* * *

The whole new year will be better if you plan the end from the beginning.

* * *

The gospel for the new year is earnestness, enthusiasm, enterprise and a happy exchange of the old for the new.

* * *

Start the new year today by letting Christ become the Lord of your life.

* * *

The new year stretches before us without a spot; why stain it.

* * *

A new year—a new purpose, new power, new life.

* * *

Go ahead and live a happy and useful life during the new year — it is easier to explain why you succeeded than why you didn't.

* * *

Get your directions before you try for distance.

* * *

It is not the spurt at the start, but the continual, unresting, unhasting advance that wins each day during the new year.

* * *

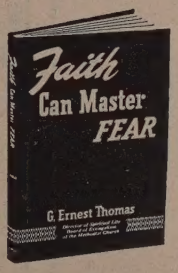
If you would get life's best during the new year see to it that life gets your best.

* * *

Every opportunity during the new year means an obligation.

TIMELY REVELL BOOKS

FAITH CAN MASTER FEAR



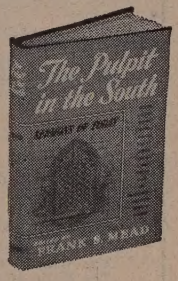
by G. ERNEST THOMAS

People so often ask, "Where can I find peace of mind?—Where can I find peace of soul?" Here are the Christian answers—direct from the word of God. The author taking the Christian point of view, draws from the knowledge of human nature modern psychology has revealed, and describes the faith that can drive out doubts and fears. A book for those who bolster their faith. **$2.00**

THE PULPIT IN THE SOUTH

edited by FRANK S. MEAD

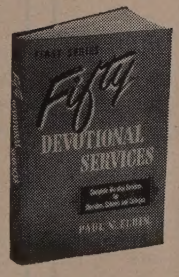
sermons of today



Sixteen of the outstanding pulpit voices of the South, picked across denominational lines, are included in this selection. This is Gospel preaching, Bible based and Christ-centered, conservative, comforting and convicting, that has held the love and loyalty of generation after generation of southerners. The crowded churches in the South are proof of the quality of its preaching. **$2.00**

FIFTY DEVOTIONAL SERVICES

by PAUL N. ELBIN



Out of his fifteen years of experience, the author has combined an up-to-date manual of ready-to-worship services together with the rules and the responsibilities of leadership. Whether the service be short or long, the leader, experienced or a novice, has at his fingertips a wealth of usable material. Includes services for almost all occasions. Invaluable to the minister and lay person alike. **$2.50**

SERMONETTES for BOYS and GIRLS

by JULIUS FISCHBACH

Thirty-six sermonettes, written for juniors and intermediates, carefully selected from many hundreds of stories which have repeatedly captivated the hearts and imagination of children in the author's own church. Contains sermons on surrender, obedience, purity, the Christian life and many appropriate subjects for use during special seasons and special occasion services. **$1.75**

AT ALL BOOKSTORES

FLEMING H. REVELL COMPANY NEW YORK 10

TABLE OF CONTENTS

DECEMBER, 1950

Page

Seasonal

The Greatest Thing in the World—Francis F. Peak 23
Christmas Again (verse)—Norma C. Brown 39
The Open Door—Adolph H. Bisping 59

Stewardship

Tithers Plus—Robert R. Yelderman 9
Dynamic Churchmanship—Robert Cashman 15
Stewardship Comes Home—G. C. Mahle 43

Church Administration

Post Card Mimeographing Designs 8
What's Happening in Calvary Church?—William H. Leach 11
S. R. O. on Sunday Nights—James Edward Doty 17
"Tops in Church Records"—John W. Meister 19
Minister and Congregation Build Church—George E. Bergman 24
Youth Took Over the Church 31
Will a War Affect Church Fund Raising?—George E. Lundy 35
Churches Should Fight Dangers of Dark Streets 40
How to Use Tape Recordings in Your Church 47
New Products for Churches 71
Policies Concerning Marriage 72

The Minister

Ministerial Oddities—Thomas H. Warner 6
Ministerial Ideals Formed Early 50
A Psychiatrist Proposes (verse)—Lenore Brooks 51

The Minister's Wife

The Pastor's Wife—Joyce Engel 57
Count Your Blessings—Irma Belle Thaden 57

Homiletic Material

Selected Short Sermons—Earl Riney 3
The Window Over the Kitchen Sink—H. L. Williams 32
The Roots of Preaching—Harold F. Carr 49
Biographical Sermon for December—Thomas H. Warner 62
Productive Pastures—Hobart D. McKeehan 64
Poetic Windows 65
Selected Prose 66
Fishermen and Fishers of Men—Leon R. Robison 70

Biography

She Sang in the Night (Fanny Crosby)—Theodore N. Johnson 28

The Changing World

Excerpts From My German Mail—John F. C. Green 20
News of the Religious World 27, 37, 51, 69, 71

Books

Review of New Books 52, 53, 54, 55, 56, 63
Bookist Brevities 67
Through the Publisher's Door—William R. Barbour 52

Editorials

Growing Resources of Churches—Church Employees May Have Social Security—Urges the Chancel Choir 7, 8, 69

EDITORIAL ADVISORY BOARD

William H. Leach, *Church Management*

Harold F. Carr, Minister, Lakewood Methodist Church, Lakewood, Ohio

Harold Cooke Phillips, Minister, First Baptist Church of Greater Cleveland

Beverley Dandridge Tucker, Bishop of Ohio (Protestant Episcopal)

Robert B. Whyte, Minister, Old Stone Church, Cleveland, Ohio

THE EDITOR'S DRAWER

Availability of the Editor

If there is anything I like to do it is to discuss present church trends with an interested group of ministers. The church is flexible today. There are changing concepts of church administration, worship, pastoral counseling, architecture, religious education, evangelism and theology. An orderly presentation of these trends can make a mighty interesting session. A lively discussion is assured.

Keep this in mind when planning your ministerial association program. If you are not too far from Cleveland an expense check (travel and hotel) will be the total financial obligation. It would be appreciated, however, if I can have the opportunity to distribute sample copies of *Church Management.*

William H. Leach

TERMS OF SUBSCRIPTION—Price per copy, 30 cents, except the July issue which is 60 cents. Subscription One Year $3.00 where United States domestic rate applies. Two Years, $5.00. Foreign countries, 50 cents per year additional. Canada, 25 cents additional. University Microfilms, Ann Arbor, Michigan, is the licensed distributor of microfilmed copies of annual volumes.

CHANGE OF ADDRESS—Always give both old and new addresses when requesting change for mailing.

MANUSCRIPTS—The editor will be glad to consider articles which may be submitted for prospective publication. Articles should be typewritten. Unavailable manuscripts will be returned if accompanied by return postage.

CHURCH MANAGEMENT is published monthly except August by Church Management, Inc., 1900 Euclid Avenue, Cleveland 15, Ohio. President, William H. Leach; vice president, John K. Leach; secretary, Paul R. Roehm; treasurer, Mrs. Lucille B. Tweedle. Publisher, William H. Leach.

Entered as second class matter, October 17, 1924, at the post office at Cleveland, Ohio, under the act of March 3, 1879. Printed in Cleveland, Ohio, U. S. A., by The Independent Press, 2212 Superior Avenue.

ADVERTISING OFFICES

Los Angeles 14
Duane Wanamaker
610 South Broadway
VA 9363

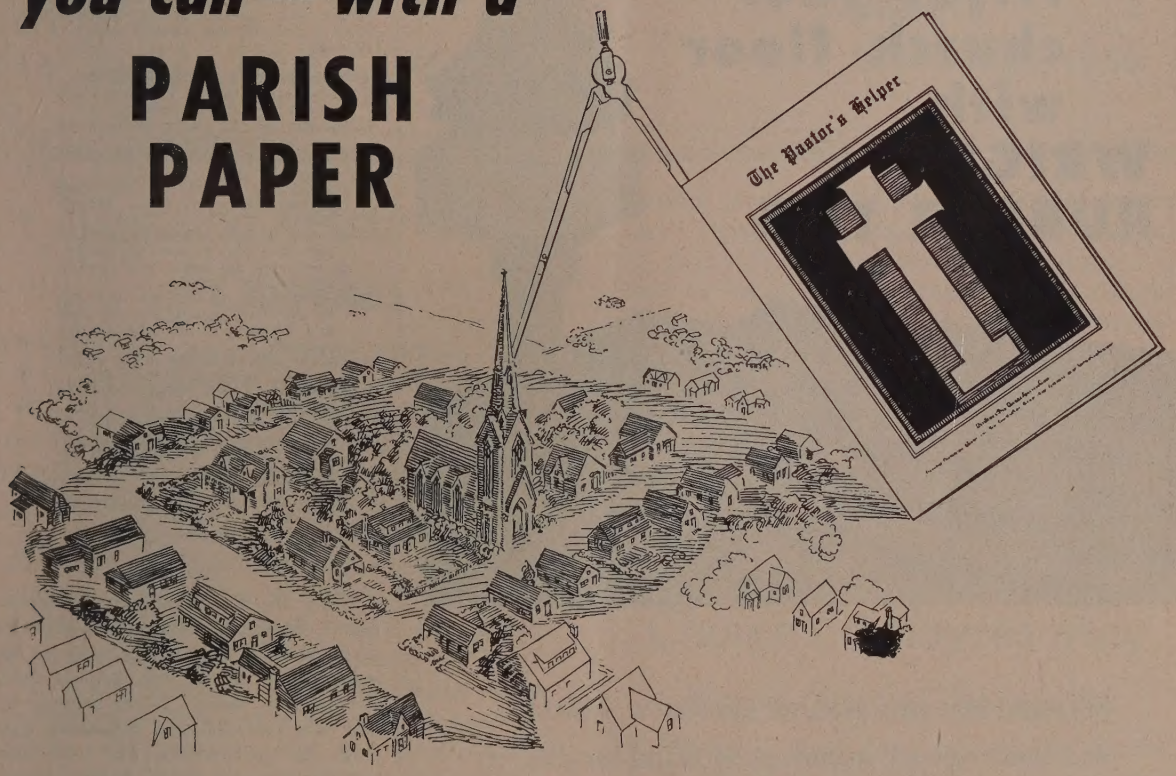
Chicago 1
Macintyre, Simpson & Woods
75 East Wacker Drive
Tel. CE 6-1715

New York 17
H. Thayer Heaton
415 Lexington Avenue
Tel. MU 2-1647

Philadelphia 2
H. K. Strauser Advertising Service
1505 Race Street
Tel. RI 6-8056

WIDEN YOUR CIRCLE OF INFLUENCE

you can — with a PARISH PAPER



NOT ONLY does a Church Paper extend the area of your Church's influence—it strengthens and intensifies this influence. It knits more closely the members into one large family. It increases membership and attendance—thus adding to collections.

A Parish Paper is the ideal method to keep the members informed of Church activities and to stress the aims and objectives of the Church. It encourages those devoting their time and energy to forwarding the Master's work and inspires others to assume their share of the parish responsibilities.

It puts into permanent form your messages so that they reach a much larger audience. It is a real help in counteracting the forces of evil in the community.

It aids in building up Church finances. Additional funds and special donations are obtained with no embarrassment. It makes unnecessary appeals from the pulpit for financial help.

Whether your Church is large or small, and regardless of where located, you may publish a Parish Paper if you take advantage of our Standardized Service.

FOR SAMPLES, PRICES AND FULL PARTICULARS REGARDING OUR SERVICE AND THE HELPFUL SIXTEEN-PAGE ILLUSTRATED PARISH MANUAL CONTAINING DETAILED EXPLANATION OF PUBLISHING PROCEDURE, FILL OUT AND MAIL THE COUPON.

Do it NOW. No obligation, of course.

USE THIS COUPON

Please send The Parish Paper Manual, sample parish papers, and full particulars regarding your Standardized Service.

Name .....

Street .....

City ..... *State* .....

CM

The National Religious Press

523 Ottawa Ave.

GRAND RAPIDS, MICHIGAN

Timeless Beauty

...for your church floor with WRIGHT RUBBER TILE

WRIGHT MANUFACTURING COMPANY, oldest and most respected manufacturer of rubber tile, offers you, in their WRIGHTEX Rubber Tile, a floor covering that is unsurpassed in beauty of color and surface, in ease of cleaning, in resilient quietness . . . a floor covering that is economical, fireproof, and lasts a lifetime.

Ask your architect about WRIGHT RUBBER TILE, and write for a free sample.

WRIGHT MANUFACTURING COMPANY
5206 Post Oak Road Houston 5, Texas

WRIGHT RUBBER TILE

2203

FLOORS OF DISTINCTION

- **WRIGHTEX—Soft Rubber Tile**
- **WRIGHTFLOR—Hard Surface Rubber Tile**
- **WRIGHT-ON-TOP Compression Cove Base**

Ministerial Oddities

Collected by Thomas H. Warner

A correspondent wrote the following letter to the London *Daily Herald*:

Sir—The caption under your photograph of a recolored monument in Gloucester Cathedral reminds me of the story of the artist who, having undertaken the work of restoring the mural decorations in a church, and sent in his bill for £38 15s. 6d., was requested by the church council to render a more detailed account, which he did as follows:

	£	s.	d.
1. Corrected the Ten Commandments...	5	10	0
2. Embellished Pontius Pilate and put new ribbon in his bonnet.....	1	0	0
3. Put new tail on rooster of St. Peter and mended his comb.....	1	5	0
4. Replumed and regilded the way of the Guardian Angel	7	15	0
5. Washed the servant of the High Priest and put carmine on his cheeks		10	0
6. Renewed Heaven, adjusted the stars and thoroughly cleaned the moon..	3	5	0
7. Re-animated the flames of Purgatory and restored souls.....	1	7	6
8. Revived flames of Hell, put new tail on the Devil, mended his left hoof and did several odd jobs for the damned	4	16	6
9. Put new spotted dashes on son of Tobias and dressing on his sack.....	5	6	0
10. Cleaned the ears of Balaam's ass and shod him		14	0
11. Put earrings in the ears of Sarah...	1	6	0
12. Put new stone into David's sling, enlarged the head of Goliath and extended his legs.....	2	5	0
13. Decorated Noah's Ark.....	3	0	0
14. Mended the shirt of the Prodigal Son and cleaned his nose.....		15	6
Total	38	15	6

* * *

When the Euclid Avenue Congregational Church, Cleveland, was planning to build a church edifice, one of the members of the church kept a diary during those years. Every Sunday the text was recorded and comments were made on the sermon, the attendance and the progress of the Sunday school. Here are two extracts:

"June 6, 1846. Engaged making preparations for building a church, digging a well, etc."

"June 15, 1846. The foundation of the meeting house that is to be was laid today. If the Lord helps to build, it will probably be finished, and I should judge that some brethren throw all the burden on him. How resigned!"

* * *

In Paramount, California, more than one hundred members of the First Brethren Church volunteered to work to cut the cost of a new church school. They were promptly picketed by the local American Federation of Labor construction union. Said one of the workers: "We're talking to the picket about joining our church. He hasn't said yes yet, but he hasn't said no either. We'll keep working on him."

* * *

Announcing that insurance money received after the church's sanctuary carpet was stolen had enabled the

(Turn to page 16)

CHURCH MANAGEMENT

Edited by William H. Leach

VOLUME XXVII
NUMBER 3
DECEMBER, 1950

Growing Resources of Churches

THERE is plenty of visible evidence of the growing material resources of the Protestant churches in the United States. There has been a consistent climb in the amounts of the annual budgets; new and costly buildings have been erected. We know in the office of *Church Management* that there are approximately twelve hundred churches in this land with budgets of more than $50,000 per year; occasionally we find one which reports annual contributions of a half-million dollars.

It is not so easy to give definiteness to the thought that there is a renewal of spiritual life in our churches. Yet, this writer has a feeling that there is a decided upswing in both the quest for religious certainty and the achievement of a satisfying religious experience. The story in this issue about Calvary Church of Cleveland may be typical of what is going on rather than being an isolated example.

It seems to this writer that there is less theological rancor with us today than at any time in his memory. Out of the conflicts of the past generation there has come a synthesis of faith to which many points of view has contributed. We will never go back to the verbal inspiration of the scriptures of our father; I doubt if we will return to the intolerant egotism of the liberals of a day gone by. But, there is arising a new theology which has a genuine respect for the Holy Scriptures, an appreciation of the needs of worship, and a willingness to apply Christian techniques to life.

Most amazing among the spiritual phenomena of our day is the increasing practice of private prayer. The new emphasis on prayer, not as a miracle, but as a technique for spiritual growth is one of the important things of our day. Prayer cells, prayer circles and gardens of prayer spring up almost spontaneously. It may be difficult to argue that, "Prayer changes things," but it is every evidence that "prayer changes the person who prays."

It is quite possible that we are at the beginning of the greatest era of Christian expansion of human history. At the center must be a consecrated ministry, sufficiently sensitive to human needs to grasp the opportunity at our very doors.

Church Employees May Have Social Security

HERE is good news for socially minded churches and ministers. The lay employees of your churches may now qualify for Federal Social Security. While clergymen and ordained workers in our churches have had the protection of denominational pensions the lay-workers, as a rule, have been quite outside of any retirement plan. The 1950 amendments to the Social Security law will remedy this situation. The custodian of many years, the musicians on salary, the office secretaries, may now, if the local church approves the plan, find a happier old age.

The method of securing this protection is very simple. First, the employer church files a certificate with the Collector of Internal Revenue which states that the church desires to enter the Social Security system. Next, the matter will be put up to the employees. If two-thirds of these wish to enter the plan, the church becomes a participant through the payment of the proper amounts. Only those individuals who vote for the inclusion will have the protection with this one notable exception; all future employees of the church, except or-

Post card designs for tracing are offered by the Broadman Press in the "Church Publicity Packet Book" by James P. Kirk*

dained personnel, will be protected.

The cost of carrying the pension is to be divided among the church employer and the employee. The church will deduct from the pay of the employee a certain amount each pay day. This amount added to a similar amount paid by the church will be forwarded to the Collector of Internal Revenue.

The rate of payment will be 1½% of the pay of each employee, to which is added a similar amount by the employee during the years of 1951-1953. Starting with 1954 and continuing through 1959 the amount will be increased to 2%; from 1960 to 1964 it will be still further enlarged to 2½%; from 1965 to 1969 it will be 3%; after 1969 it will be 3¼%.

The pensions depend upon the length of service and the amounts paid into the fund, but they are very generous. One need be in the system for only eighteen months to get substantial benefits. In addition, there are death benefits for spouse and children.

This protection is not alone available for local church employees, but also for workers in the denominationally owned publishing houses and other institutions operated by churches. It certainly is a break for such employees, and we think that each church would be wise to seek to enroll so that its employees may receive the benefits.

Clergymen are not entitled to participation in the program. We suspect that clergymen have eliminated themselves because of their denominational pensions. They will be a little envious of other workers in the church who will enjoy much larger benefits for much smaller payments. Perhaps further amendment will make it possible for ministers to participate.

Take an example. An employee of a church getting a salary of three hundred dollars per month enters the system on January 1, 1951. On July 1, 1952, he becomes sixty-five years of age and retires. If his wife is living, his pension will be $120.00 per month for the rest of his life. Upon his death, his wife will draw a lesser amount for the rest of her natural life. Few, if any, denominational pensions can match this.

(Turn to page 69)

*The Broadman Press, 161 8th Avenue, North, Nashville, Tennessee, seventy-five cents.

Tithers Plus

The Inspiration of Great Givers

*by Robert R. Yelderman**

Freely ye have received, freely give. —Matthew 10:8.

LAST summer I stood on the top of Pike's Peak. As I looked across the deep valleys, and gazed at the mountain tops in the far distance, those mountains did something to me. There welled up within me a feeling of inspiration that no man can describe in mere words. I felt thrilled, awed, inspired, and challenged by the very bigness of those mountains.

Today, I'd like to lead you to some mountain tops of a different nature. I'd like to give you a glimpse of great men who were great givers, and trust that you may be inspired and challenged as have I. I marvel at how much some men and women I have known have given . . . given of time, energy, talent and money to put forward the church of the living God. Some are men of great wealth, and as one expressed it to me: "The more I shovel out to the church and to the world-wide cause of Christ, the more money God shovels back to me." All the following persons have been like Pike's Peaks of inspiration to me.

R. G. Le Tourneau with his magnificent spirit of giving will inspire anyone. This great business man devotes more time to God's work each week than any layman that I can name on American soil. Read his little folder, titled, *Now*, which he sends out to more than 100,000 readers free each week and you will be more than inspired by his speaking schedule. He gives from three to seven addresses each week. He travels by private plane, all over America and over into Canada, bringing the glorious message of God's word and Christ's great invitation to the souls of men. Mr. Le Tourneau is no longer a young man, but somehow God renews his strength so that after flying a thousand miles, he serves as the speaker at a great men's gathering, and that night mounts his plane, and sleeps the sleep of a little child, and steps from the plane the next morning perhaps another thousand miles from where he spoke.

And aside from bringing the message of Christ to men everywhere, what has Robert Le Tourneau given? Listen to this story of great giving! This man is no mere tither. Back as far as 1941, he had already set aside in his Le Tourneau Foundation (the eighth largest in America) more than $13,000,000.00. It is now much larger. This money is dedicated to Christ and to the extension of his kingdom throughout the world.

Is that all? No, it is just the beginning of this great giver and his gifts. He now devotes fifteen per cent of his time to his great business concerns and eighty-five per cent of his time to the work of Christ and his church. Today, he devotes fully ninety per cent of his net income to Christian work. He supports, single-handed, sixteen gospel evangelists; pays their salaries and their expenses while on the field.

Yet this man of God is modest. Modest in spirit and modest in manner of dress. It is said that his suits cost only $35.00. This millionaire once dead broke when he began tithing, says "I am a partner with God." I trust that some good day it will be your pleasure to see him; to hear his voice; and be inspired and challenged "to go all out for God." Such has been my privilege on several different occasions and the inspiration of his message and of the man still lingers with me.

A. A. Hyde

The next time you look in the family medicine chest, see if you can pick up a jar of Mentholatum. What do you see? If you see only a jar of Mentholatum, you do not see enough. For back of that small jar you hold in your hand is a great man, a great soul, a great giver to the work of Christ around the world. His name is A. A. Hyde, founder of the Mentholatum Company.

Mr. Hyde grew up in Wichita, Kansas. As a young man he served as a pharmacist on the modest salary of $50.00 per month. While making only $50.00 per month, and supporting a wife and two small children, he commenced tithing. He set aside regularly each month $5.00 for the work of the local church. One day, a "God given idea" came into his mind. It was the formula for what is now known as Mentholatum. That formula was patented. As the years passed, Mr. Hyde made a fortune out of the sale of this household remedy. This man who commenced with a tenth, soon saw that this percentage was insufficient, so he increased it to two and three tithes. Then half. And finally, at the latter period of his life, he was devoting ninety-five per cent of his net income to the work of Christ around the world.

When Mr. Hyde was eighty-six years of age, he addressed thousands of his employees for the last time. Said he—"Here I am approaching eighty-seven, wabbling around on my feet, and at the head of an organization that has made a real success in the world, and which supports many families. I have used a good deal of my time and money spreading the gospel of Christ to the ends of the earth. The principles of Jesus Christ as he gave them to the world would solve every one of our problems. I believe it, and I try to act on it."

For over forty years, this man of God taught a Bible class in the Grace Presbyterian Church, in Wichita, Kansas. I have passed the church scores of times, and have worshipped in it on one occasion. One Sunday morning his Bible lesson was on "The Kingdom of Heaven." At the close of the lesson period, Mr. Hyde, then nearing eighty-seven years of age, felt weary and sat down. He closed his eyes and fell asleep. His lips moved and one sitting near him heard his lips whisper, "The Kingdom of God . . . The Kingdom of God! May it come on earth even as it is in heaven." Then his lips ceased to move, and as it was now time to assemble for the morning worship in the sanctuary, one man, thinking Mr. Hyde was asleep, took him by the shoulder and said: "Wake up, Brother Hyde. It's time for church." But alas, while the body of A. A. Hyde was there, the spirit of this faithful servant of God, this "tither plus," this true steward of Almighty God, had gone to be with Christ in that city that hath the foundations, whose builder and whose maker is God.

Milton C. Hershey

When did you eat your last "Hershey bar"? Very good, wasn't it? But did you stop to ask, "Who was the originator of this fine piece of deli-

*Pastor, North Side Christian Church, Omaha, Nebraska.

cacy"? I'd like for you to gather inspiration from this man Hershey as I have.

He, too, was a very, very poor man, financially, at one time in his life. He had failed again and again and again. Yet, he never lost faith in his product or his God.

Finally, after much experimentation, he struck upon what is known today as "The Hershey Bar." It literally took America and the world. Never was a purer candy made than the Hershey bar.

Back of that bar is one of the finest, noblest Christian men America has produced. Mr. Hershey made millions of dollars. Always he was a "tither, plus." He started laying aside the tenth of his net income for the Lord. He lived simply. He wore inexpensive clothes. He and his wife, who had no children of their own, lived in a small three-room apartment. Later in life, as their fortune continued to grow, he and his good wife prayed to God, asking his direction as to how best invest their substance for God and humanity. The answer seemed to come from heaven—"Build one of the finest orphanages for boys in all the world."

The net result of that earnest prayer and their dedication of substance is that today at Hershey, Pennsylvania, there is the "Hershey home for boys," having a total valuation in buildings, equipment and endowment of more than ninety million dollars.

That school has for years graduated more than a 1,000 boys a year. They are not only educated in books, but trained in some form of "trade." Businessmen literally stand in line, so eager are they to procure a "Hershey boy." These boys are also trained in spiritual life. They go out into the world literally as "God's men."

What is a "Hershey bar"? Candy? Ah, it's more than candy to me, yea, it is a whole mountain of inspiration for it brings before my mind's eyes, a man of God who consecrated not merely the tenth of his earnings to God, but his all.

J. C. Penney

Just two days ago I passed through the great J. C. Penney store of Omaha, Nebraska, where I live. It stands second in sales of all the 1,600 Penney stores in America. I could not but think of the founder of that great line of stores from coast to coast, who built his business upon the Golden Rule. I could not but think of how he started dedicating the sacred "tenth unto the Lord," and gave more, and more, and yet more unto God's great work in the world. Just this past week, in *News Week*, there appeared a brief article about the "Penny Farms" twenty-two miles out from Jacksonville, Florida. Here, Mr. J. C. Penney, in 1929 launched the world famous "Penney farms" for aged ministers and their wives. Here he built small cottages for aged soldiers of the cross, and their life companions. Here they could come, and for a mere $15.25 per month could live in a cottage by themselves and dine in a great "community hall." Today there are exactly ninety-four elderly ministers and their wives who live there.† All by the grace of one man, J. C. Penney. Mr. Penney has during the last few years given that property outright to the *Christian Herald* and under the supervision of Daniel A. Poling, editor of that splendid magazine . . . it houses and cares for all these aged workers for Christ. And when you next visit Jacksonville, Florida, drive out to the Penney Farms and you'll come away with more inspiration than you had when first you gazed upon Pike's Peak. Truly, J. C. Penney knew how to use his money for God. Only God himself can measure the blessings this home has brought to hundreds of ministers of the gospel and their good wives.

And Mr. E. C. Sams, the president of the great line of J. C. Penney Stores, follows in the steps of his illustrious predecessor. For he, too, is a tither, plus. Back in 1941 he wrote me a personal letter in which he says: "For many years I have tithed. Viewed from a purely business standpoint, tithing is sound, because it sets up a portion of one's income to be devoted to a given partnership and it does this in keeping with an ancient principle.

Every man should recognize his partnership with God, because that partnership will sustain him when other affiliations fail. We should never be unmindful of him, who provides us with courage, hope, grace, and poise, and we should never overlook regular payments so that this power can be strengthened and made more potent—not only to ourselves but to all people.

Tithing pays, not only in terms of personal satisfaction, but in increased contentment of spirit, improved morale, and intensified faith in one's own understanding." (Signed: E. C. Sams)

Others

Since the days of my youth, I have known Arthur A. Everts of Dallas, Texas. He has owned and operated one of the finest and most reliable jewelry stores in America for more than sixty years. It is rated second only to Tiffany's in New York. Arthur A. Everts started as a "tither," setting aside the sacred tenth for God's work. I have been in his store and in his private office again and again. Once in the summer of 1947, he said, "Come into my private office, I want to talk with you and don't want to be disturbed." There in his office he poured out his heart to me, how he longeth for our brotherhood to teach the members of the Christian churches, the privilege and the joy of sharing with God. Start with the tithe as a minimum, and as you are prospered give more. That is the Everts' doctrine. And in that same conversation that hot summer day, he stated, "I started with the tithe. Now I just keep enough to live on and give it all to the Lord." And, no man who has ever seen this earnest man, has ever failed to see the joy sparkle from his eyes and radiate from his face. Truly, Arthur A. Everts for more than sixty years has "meant business for God."

His name is George Ratliff. He lives in Midland, Texas. Until recent years, he had a modest living as a rancher. Then oil, black gold came in on his ranch-lands. And George Ratliff was a wealthy man. What did he do? One thing he did was to telephone the secretary of the Texas Christian Missionary Society, located in Fort Worth, and asked him to come out to see him. Said Mr. Ratliff, "I want to talk over some things with you." The state secretary came; he listened; he answered all manner of questions and when he left, he had in his billfold a check for $50,000 . . . enough to endow an evangelist in Texas, under the supervision of the state society "as long as time lasts."

Once again George Ratliff got on the telephone and asked for President M. E. Sadler of Texas Christian University. A representative from the university came; he talked; he listened; he answered questions, and he went away with a check for $50,000 for Brite College of the Bible. In less than 30 days, George Ratliff had written two checks for Christian work, covering exactly $100,000.

And when the congregation in Midland planned to erect a new edifice (their old building was old and entirely inadequate), George Ratliff challenged the entire congregation: "I'll match every dollar that the whole church raises, and also the entire city." In other words, "If the church and city raise $100,000, I'll give $100,000." And that offer held. No wonder that Clyde Lindsley, pastor of that splendid congregation, has cause to "thank God for George Ratliff" and his "partner-

(Turn to page 14)

†Since this was written the capacity of Penney Farms has recently been enlarged by the addition of the "Christian Herald" quadrangle.

What's Happening in Calvary Church?

An Old Church on Euclid Avenue Takes on New Life

by William H. Leach

LAST June the General Council of the Congregational-Christian Churches held its biennial meeting in Cleveland. On Saturday one of its ministers spent some time in the office of *Church Management*. Among other things, he wanted a recommendation for a good Sunday morning service. We talked over several possibilities. The plan finally selected was interesting. With a preacher friend he decided to make a brief stop at each Protestant church, beginning at the Public Square and continuing east along Euclid Avenue.

The stops were brief, of course. Only a few minutes could be allotted to each church. The visitors were to check five items:

1. Exterior appearance of the church and grounds. You can tell a lot from these.
2. Attitude of the ushers at the door. The visitors introduced themselves, asked to look into the church, tried to learn if the ushers were merely figure men or if they were interested in the work of the church and if they knew anything about it. They would ask about the preacher and his program.
3. What kind of choir?
4. How large a congregation?
5. Sunday school attendance?

These things can be accomplished in a few minutes by one who knows churches and can make quick appraisals.

These two visitors were strangers to Cleveland. Their report was surprisingly accurate. Some churches were given good rating; some were given low rating. But one came in for special mention.

"There is a Presbyterian Church at Seventy-ninth Street which rates high in every respect. We would like to know more about it."

It was Calvary Church. Calvary is one of the old established Presbyterian churches which had gone through the many steps so common to downtown churches in our common era. From small beginnings it had grown great, to become a strong city church. It erected a very complete and beautiful building. Pressed by the growing city, it slowed up; its growth seemed to stop. There was a feeling that it was going the way of all flesh.

But during the months of the recent past there had been many indications of renewed life. These keen observers had sensed this without knowing its history. Something is happening in Calvary Church. What is it?

I had known Dr. A. P. Higley, who was the pastor of Calvary when I first came to Cleveland; I knew John Bruere, the pastor who succeeded Dr. Higley. I had worshipped in Calvary Church and conducted services in Calvary Church. Perhaps I am the logical person to find out just what might be happening.

To get the picture, let's go back a few years. When it became evident that the aging Dr. Higley would soon have to retire, the church asked John Bruere, then Dean of Men and Head of the Department of Religion at Wooster College, fifty miles away, to come to the church to preach three Sundays each month. When the pastor passed away he was offered the church. This technique proved wise, for the church was saved a tedious period of transition which can take a toll of any church in a critical situation.

John Bruere brought to the church some dynamic ideas. His work with youth had given him a background of counseling; he had well defined ideas of the type of preaching for Calvary Church; he appreciated a need of quality in the services it offered; and he was well informed in the administrative procedures. On this basis alone the church should have had a renewal of life. However, this new renaissance of vitality seemed to be greater than could be anticipated by the personality of the minister alone.

The Quest Starts

My first effort to find what was going on was to visit with Calvary people I knew to get their reactions.

First on the list was Jim Nelson. He

These are "before and after views" of Calvary Church. The clean, stone-blasted building, with the friendly garden, in a very peculiar way typifies the new Calvary.

Above: Calvary at worship.
Below: Education is an important part in the program.

is the publisher of a periodical called *Pest Control.* His offices are in the same building with *Church Management.* We exchange ideas often. In fact, we have thought of getting out a new magazine which will combine the names and programs of our present periodicals. We have gone so far as to select the name. It is *Church Pest Control.*

I found that Jim was a comparatively new member of Calvary. His normal affiliation was with another group. One night in a local paper he read an interesting story about Calvary Church. Television was new in those days, and he learned that there was a set in the church lounge. This interested him—but much more, he was intrigued with the public relations program evidenced by the newspaper story. Here was a church which evidently was on its toes.

He paid it a visit. At the close of the service he found himself mixing with others about a coffee table in the chapel. Some of these folks were old timers; some new members; some visitors. By the time he left the church he felt acquainted. Repeated visits convinced him that this was the Cleveland church for him.

Jim now heads the publicity committee. A recent booklet, beautifully designed and distributed, tells about the work of Calvary Church. He gave it the title, "What's in It for Me?" In a very real sense it is the product of this discovery.*

Jim evidently joined Calvary because he felt at home there. Publishing a small trade journal is a hazardous thing in these days. He told me that on his low days he finds a service at the church or a visit with the minister gives him a spiritual lift. Calvary held him at this point.

I found another Calvary member in our building. A most attractive young lady, a Japanese American, works in an insurance office on the floor just above us. With her brother and sister, she came to Cleveland during the war. She comes from a good Christian family. I was interested in learning her reasons for joining Calvary.

Miss Yoshie Hase tells me that she moved around quite a lot during her first months in Cleveland. When she got an apartment near Calvary Church she visited the church. She found such a friendly atmosphere that she continued to go. Now she sings in the choir and finds herself very happy in its fellowship. I never noticed many Japanese-American people in the congregation, and I feel that her happiness is not because of any clearly defined racial work, but rather because she was received by all as a member of the fellowship.

A third person interviewed was a young man, William E. Sauro. He is one of the official photographers of the church. He came from the Roman Catholic Church. Probably thirty percent of the new members who are joining Calvary were Roman Catholics. Bill was given a studio in the church building. He told me that he lacked something of the mystical instinct so necessary for satisfying worship in the Catholic Church. Calvary seemed to give him the opportunity to serve through his own profession. And serve he does. On file are literally hundreds of pictures which describe the work of Calvary. They are available at a moment's notice for any public relations job or for indiyiduals interested.

The Quest Continues

These stories would make an article by themselves. But I have been around churches too much to believe that revivals come to a church simply because of church friendliness. Believe me, however, it is an asset no church should disdain.

So next I went for John Bruere. Perhaps there was a secret to this new activity which he would pass on. I had noticed one thing about publicity which came to me from Calvary Church. The minister did not steal the show. In any photographs in which he did appear, his presence was incidental to his work. So I was not entirely unprepared for his analysis of "what is happening in Calvary Church."

"On a vacation I thought of a plan to invite to my home representative laymen to discuss a series of group meetings, to be held in various sections of the community to talk about our

*Should any reader of "Church Management" desire a copy of this booklet, drop a postal card to the office of Church Management, Inc., 1900 Euclid Avenue, Cleveland 15, Ohio. We will see that one is sent you.

program and to see if they had ideas for improving it. It is common for a denomination to conceive of a program in its headquarters and then send it down the line. I thought that we might be able to reverse the process. Let the people in a local church tell what they think the program should be and then set it up.

"The idea was cordially approved and group meetings were planned. That is, what is today happening in Calvary started then. We were getting membership participation."

Looking through the files in the office of Calvary Church I find the following suggestions for these groups.

1. How can we deepen the spiritual life of the members?
   a. Bible study
   b. Adult education
   c. Fellowship

2. How can we increase church attendance?
   a. Members
   b. Strangers
   c. New members

3. How can we improve the church school?
   a. Teachers
   b. Parents
   c. General

4. How can we create more interest in Calvary Church in
   a. The immediate community?
   b. The city (church federation)?

5. How can we improve the building and grounds?
   a. Interior
   b. Exterior

6. How can we improve public relations and publicity?

7. The five-year plan. (This plan is now being developed by the four committees.)

From these group conferences four committees were evolved. There may be more as there seems to be need of them. But, to date, these committees are:

1. Spiritual Life Committee
2. Committee on Church Contacts
3. Publicity and Public Relations Committee
4. Youth Program Committee

From the group meetings and the programs of the committees came new ideas and programs. Membership participation increased. Individuals found a place in the program of the church. Things really began to hum.

Membership participation may be the answer to the quest: "What's happening in Calvary Church?"

Finding the Source

Membership participation can do wonders. In many instances it might be the answer. It is the secret of success in luncheon clubs and lodges. Was it the answer here? I wondered.

It was worth further search. I had a letter from Roy E. Bowers, veteran minister of Cleveland Congregationalism. He had been watching Calvary. He asked why the booklet I had commended had so little to say about the unique services of the department of spiritual development under the direction of Mrs. Nellie Sieplein. It suggested to me that the answer might be found deeper than the exploration had taken to date.

Above: Minister in conference.
Below: The coffee hour at the close of the morning service.

I attended the Homecoming Dinner of Calvary in October. More than four hundred people sat down. The dinner was followed with a program with three presentations. First was a dramatization of Calvary of the past. The second presented several members who told what Calvary meant to them. The third was a worship service based on the story of the prodigal son.

The second part of the program—that which presented the individual's reasons for Calvary loyalty—brought Dr. Bowers' question to my mind. These were in the form of testimonials. The participants were not thanking Calvary for the coffee hour or the television; they did not eulogize the fine music of the choir—and Calvary does have fine music—they were glad to be a part of Calvary Church because it had taught them the secret of prayer, the methods of rising above discouragement, the approaches to God through Christian fellowship.

I have a transcript of one of these statements. It is worth reproducing:

"The first few times I came to Calvary Church I had a very strong feeling of belonging. Tonight, almost two years later, I feel even more at home. But more than that, something else has happened in that two-year period. I find myself more alive than I have ever been before. It has been truly an exciting experience. Perhaps the most important thing of all is that I have

really found myself. And in so doing, I have rediscovered the truth that without God I am nothing."

Now we were beginning to reach the end of the search. But I must find more. Would the secret of Calvary be found, as the secret of most great Christian achievements have been found, in sincere prayer?

Take the Spiritual Life Department, for example. The story is amazing. It has created prayer circles which are known as "Prayer Gardens." Members meet in groups for prayer. The name is taken from the techniques used. The groups are now found in many geographical parts of the parish.

The name is interesting. Jesus loved gardens. He had his garden of prayer. He suffered in a garden. He was buried in the garden. The gardener learns many things from the growing process.

The seed must be sown. It must be cultivated. Jesus chose the germinating seed as the best example of his growing kingdom. The Garden of Prayer deals with people rather than seeds, but it uses the same care and expects the same growth. The sharing plays a large part. As Mrs. Sieplein says: "The harvest of the prayer gardens will be measured in the numbers of women who will come forward to share their spiritual experiences with others."

Yes, we are getting near the answer. Any church which is surrounded with gardens of prayer will feel a quickening spirit.

From the files of the church I have taken this little excerpt from the notes of Mrs. Thelma Wonnacott, who asked permission to transcribe the records of all the group meetings.

"What began as a simple typing job, became a deep spiritual experience. These notes and comments were a revelation. I saw the whole spiritual program of our church. Here was a group of people saying, in effect, that the vitality of Calvary Church depends basically upon the spiritual strength of its members; that there must be a recommitment of our individual lives as followers of Christ; that we need a new vision of the true meaning of stewardship; that there must be constructive, positive action in bringing others to Christ. Here was true Protestantism: free men and women accepting both the right and responsibility to carry on the work of the church. Here was democracy in spiritual action.

"These things I saw. Through it all I heard, like heartbeats, the thoughts of men and women of faith who know a deep personal relationship with God."

There are thousands of families in our new America, spiritually hungry, who walk the city streets wondering if the churches have the answer to their loneliness.

Here, I think, is the answer to "What's Happening in Calvary Church?" Dr. Roy Bowers, mentioned earlier in this article, sums up the program in this way: "Arthur Holt used to say that the church which really serves should be known as 'The Church of Divine Imagination.' I am beginning to think of Calvary in that way."

Tithers Plus

(From page 10)

ship with God." A tither? Ah, George Ratliff, like other illustrious "partners with God" was willing to give all that God's work might go on and his name magnified in the hearts of men.

They were two sisters—members of my church when I served as pastor of the First Christian Church in Lawton, Oklahoma. Their names were Jenny and Gertrude Schwarte. They had been Roman Catholics but were converted and became devout Christians. Both were business women. They ran the "Schwarte Sisters Store." Both were teachers in our Bible School. It was "building year," for our congregation had outgrown the old structure. Both the "Schwarte Sisters" were tithers. We all knew that. But one day, imagine our surprise and joy when the church treasurer reported in the church office, "I have real news for you. The Schwarte Sisters just told me, that starting today, they would dedicate fifty per cent of their entire net income from their store to this congregation for a period of one year."

In another congregation lived a woman, a widow, very poor now, but once the wife of a Chicago millionaire. Poor man lost every dollar during the

great depression of 1929-33. He died literally of a broken heart. Everyone called this little woman . . . "Mrs. Chicago Williams," because invariably she would weave into her conversation that she was from Chicago. At the time I knew her she lived in a two-room, humble cottage, in a poor section of the city. She had only her small pension to live on. Yet, never once did we take any sort of offering in our church, but always "Mrs. Chicago Williams" had a worthy part in it. And, I verily believe that God in his heavens above looking down on all gifts made, said, "Surely Mrs. Chicago Williams" out of her poverty has given more than they all."

In my present pastorate in Omaha, we were taking the offering for "One Great Hour of Sharing." Our little Junior Church which averages fifty-nine small children, on March 5, 1950, took up their sacrificial offering. Two boys served in this capacity and according to the superintendent of the Junior Church (Miss Gladys Reynolds), the two offering plates were filled to overflowing. She instructed them to go back and finish taking up the offering. The plates were filled the second time. And again the two lads went back for more. Three times those two plates were filled with offerings in envelopes that the children had filled with their pennies and nickles and in some instances dimes, for "One Great Hour of Sharing."

Suppose in our adult church services all over America, our fathers and mothers had given to such an extent that our deacons had to take "three offerings" to bring in the money! Yet such was the "great giving" of our Junior Church.

And as I think of these great givers and their devotion to the Christ of God and his cause around the world, I feel even more thrilled than I was when I stood upon Pike's Peak and looked at the far distant mountain tops.

Truly Jesus was right when He admonished: "Freely ye have received, freely, give." And paradoxical as it may seem, the more we give the more we have. I am personally convinced that the ministers of Christ can render no greater service than that of teaching their people the grace of "giving . . . great giving."

Your complaints, emotional upsets and tendencies to baby yourself may all be trivial enough today, but next year a little bigger, and in years to come they may be the controlling factors of your whole physical and emotional existence.

Dynamic Churchmanship

Application of Stewardship Principles Is an Important Task

*by Robert Cashman**

EVERY minister would like to talk to his laymen about the use of their time and money, as related to the work of the church. But what is the work of the church? Is it the program of Sunday morning worship, the Sunday school, the young people's society and the Women's Auxiliary? Or is it the members of the church at work all the time in their daily lives—to the limit of their strength and means in a world-wide program of Christian service?

The question to consider is not What can we get out of the world for ourselves, but What can we put into it for others! Shall we be a one-talent man who hides his trust to save it? A two-talent man who invests only to get interest? Or a five-talent man who risks all that he has, for greater gain to his Master? How can we leave the world better than we found it, and pay our debt to God for the privilege of living?

It seems to me that each of us should sign a promissory note which might read something like this:

In consideration of the life that has been given me, including talents, privileges, opportunities, freedom, material resources with which to work and fellowship with loved ones, I hereby promise to pay for said resources by the dedication of my total life to the will of God, through service to my fellow man, according to the light that is given me.

Stewardship is a recognition of God's ownership of all material resources — and of life itself, including our thoughts, time, talents, energy, influence and possessions. If we think that we really own anything ourselves, we might ask how much it will be worth to us 50 or 75 years from now.

Stewardship is not a scheme to raise money for the church. It is far broader than tithing. It is the dedication of life completely to the fulfillment of a trust.

It is not a method by which something may be taken away from church members for God, but a means by which we may enter into partnership with God.

You Can't Give to God

We cannot really give anything to God. It is his already, and may be taken from us without notice. It is for us to become good custodians of that which has been entrusted to our care.

Stewardship is like the battery of an automobile, which is not meant to store up energy for itself, but to give out its power for the benefit of other parts of the car.

Stewardship of life and possessions is the noblest expression of the Christian ideal. Life takes on new meaning through a realization of this trust, and provides initiative for great achievements. Stewardship leads the way to sacrifice and service, through which we find the victorious life.

Every thought, word and deed of a Christian steward should be considered as a sacred partnership with God, whether it be in work or play; in earning, spending, sharing or giving. Life itself becomes a prayer.

As to the use of time: Do laymen realize that all the responsibilities of the church are carried by only a fourth of the members? The other three-fourths are perhaps selfishly enjoying all the benefits, but carrying none of the load. Whose fault is it that three out of four of our laymen are idle? They have equal talents, privileges and duties, but they are not at work for the church. Why? The answers may be found in the following:

1. The program of the church is inadequate. It is too localized. It lacks the challenge of a world-outreach.

2. The organization of the church, for which laymen are largely responsible, is neglected. If you had a sales staff in your business, you would see that every key position was filled, so that the field could be covered with profit, but in the work of the church, you allow the minister to go begging for help.

3. We have not taken upon ourselves and we are not teaching our children the ideals and practice of Christian stewardship.

I heard recently of a fine young man who moved into a new community and joined the church. Showing no evidence of wealth, he was such a liberal giver and became such an enthusiastic worker that he attracted the attention of the church officers. Finally they asked him the reason for his generosity, and he replied, "My father was an earnest worker in the church, and taught me

*Business manager, Chicago Theological Seminary.

the basis of Christian stewardship."

Time is something we cannot buy. It belongs to God. It is given to us to use. What better way than to use it generously for the needs of the church?

A Service Canvass

Every church ought to conduct a service canvass, to discover its resources of manpower, for there is always as much hidden and undeveloped talent in any church as is needed for the program of that church. In such a canvass, the members are offered an opportunity to sign pledges for service to the church rather than money. In our Bryn Mawr Community Church in Chicago, made up of 40 denominations, three points are emphasized to new members:

1. Attend church services regularly;
2. Contribute to the budget, as able;
3. Most important of all, find a place to work in the program of the church.

With the proper challenge before them, our laymen would find the time to do what was needed for the program of the church.

As to the layman's use of his money for the church: Do not be deceived by thinking that most people are generous in their contributions. Half the members of the average church make no pledges at all, and of those who do, five per cent default on their payments. The average American gives only between one and two per cent of his income for all benevolences, including the church, YMCA, schools, hospitals and other charities.

If laymen would increase the financial support of the church, the first thing to do is to make certain that a thorough every-member canvass is conducted annually. A great many churches are careless about this, and do not allow enough time for preparation, education, organization and proper follow-up. It is unimportant what the individual gives, because that is a question for his personal judgment, but every member should be told about the program, and offered the opportunity to share in its financial support. There are many ways to conduct an every-member canvass, such as by mail, telephone, the "Joash Chest" plan, loyalty week-night dinner, Loyalty Sunday — with follow-up, or an annual visitation of the homes. These I have described fully in my recent book *The Finances of a Church.*

A debt of gratitude from the churches is due the YMCA for our existing method of financial campaigns, the origin of which came to us about the beginning of the present century. To Lyman L. Pierce, who began as financial and membership secretary of the YM CA in Omaha, Nebraska; and to Charles S. Ward, who started his work as secretary of the YMCA in Detroit, Michigan, we are indebted for what came to be known as "The Whirlwind Campaign." Both of these consecrated young men had dedicated their lives to the building of character, only to find that their time was taken almost completely by raising money to keep their organizations alive. Each devised a way to enlist their laymen to raise the necessary funds in a limited time. Later they combined their efforts, and gave an improved plan of intensive campaigning to the nation.

Soon not only YMCAs, but hospitals, colleges and other welfare agencies adopted the campaign method, and it was only natural that churches should launch what is now commonly known as the every-member canvass. Some churches use the unified budget, with single pledges; others, the double budget for current operations and benevolences, with duplex envelopes for collection.

Train Children in Stewardship

The next and most important step that laymen should take if they want more money for the church is to see that stewarship is made real to the children and youth of the church. It is not enough to teach the benefits of industry and thrift. We must reveal also the joys of character-development through giving and sharing.

Training in earning, saving, spending, borrowing, lending, giving and accounting is incomplete without the lessons of the uses we make of our time and talents, as well as of money. The amount that a child contributes to the church is of little importance when compared with the fact that he gives some part of his life to others— regularly, sympathetically and intelligently. If this lesson is not learned early, it is difficult to instill it later. In the privilege of teaching the meaning of stewardship, parents hold the key.

In cooperation with the home, the church can interpret the spiritual implications of such a discipline, and can magnify the needs of a larger world field. Like physical health, financial stability comes from exercise. A constant emphasis on the right use of time, talents and money is the only means of assuring normal growth.

Though regular allowances are recommended for children, not all service rendered in the home should be for pay. The sharing of a reasonable amount of work without remuneration, as a partnership with parents in the maintenance of the home, brings its own reward to all. Later, it is only natural to enlarge this appreciation of responsibility to include the community, the nation and the world.

We are stewards of more than time, talents and money. We are stewards of our heritage—of all that has gone before, including the Christian religion. While using all the benefits for ourselves, it is our privilege and our duty to pass them on to others.

True greatness is measured not by what we possess, but by what we are. Integrity of character is stronger collateral at the bank than material resources.

Give as you think best, but use all that you have, all the time, for the benefit of others.

With such a conception of stewardship, will there be any lack of time, money and dynamic power for the work of the church?

Ministerial Oddities

(From page 6)

"beautiful new one" to be bought, the vicar of St. Luke's, Peckham, England, said: "Intended thieves please note: all over the back is painted the fact that it belongs to us."

* * *

Allen R. Huband, minister of Westminster Church, Winnipeg, is beginning to suspect that he possesses occult powers with respect to the weather. For a winter Sunday evening, he announced as his subject, "Keeping One's Feet in Slippery Places." An hour before service, a warm rain fell, transforming sidewalks and streets into glare ice, impossible to walk or drive on. This fall he announced the subject, "The Reservoirs Are Filling." You guessed it — the rain came down in torrents for three days on end.

* * *

Some years ago, a mayor of Indianapolis decided that saloon keepers who were accused of selling liquor on Sunday, and whose licenses were not revoked, should be required to attend some church, or to make some arrangement with a preacher whereby the latter would act as the liquor man's probation officer.

One saloon-keeper was placed under probation, with the priest of a Catholic church as guardian. Another was ordered to close his place of business until he could go to the mayor with a letter from a pastor testifying that the saloon-keeper had attended a church service, and remained to the end.

* * *

There must be truth that others have discovered which we know not of, and if by sharing it with each other we may advance together in the knowledge of God.

S. R. O. on Sunday Nights

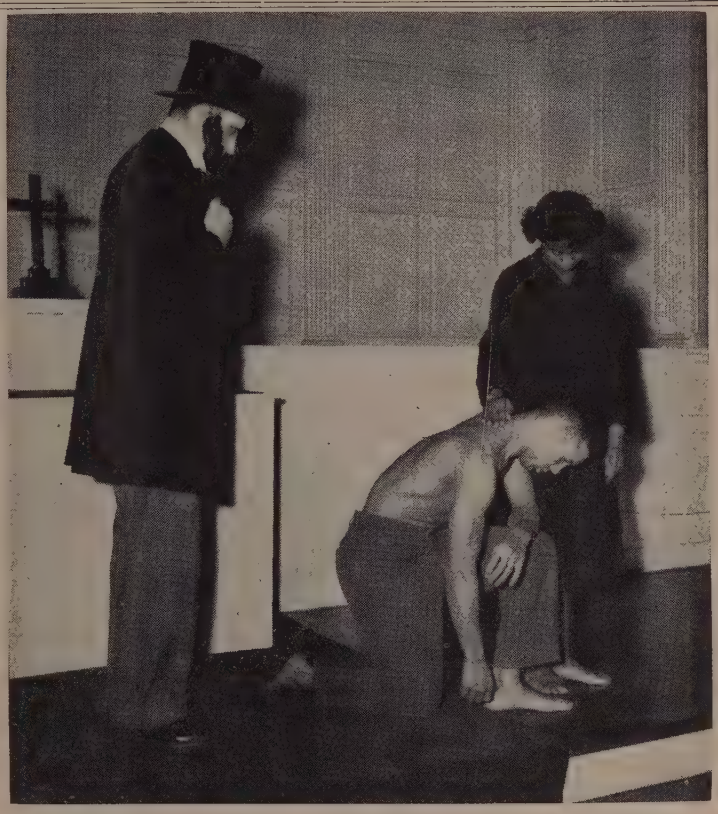
*by James Edward Doty**

"THIS town won't support a Sunday evening service and that's that!" He said it with a note of finality. Others in the church agreed with the conservative brother whose experience had spanned nearly fifty years of church coming and going. "People went to Sunday evening services in 1908 but not in 1948 and neither you nor anyone else can get them out!" Again, the thus-saith-the-Lord assurance was in evidence!

Can any church anywhere compete with the movies, the radio, and now television on Sunday nights? We proved that a congregation will not only support a Sunday evening service but also will continue to do so with the added, unbelievable miracle of bringing friends and guests with them.

Our first year was planned on a monthly basis from October through May. Attendance in our church, which then had 200 members, averaged 175 per night or 60 more persons in church at night than we had in the morning service! Offerings paid for the entire year with more than $60 still remaining at the final service. This past year we averaged 325 per night with S. R. O. on several evenings. "This town won't support a Sunday evening service . . ." but that was not that!

What makes one service succeed and another fail? The service if it is to succeed must be daringly dramatic. It must compete with the nearly flawless drama our people see in the theater; it must compete with the not-so-nearly flawless drama on television. Lighting effects on altars and crosses, the use of projected slides, hymns sung from a screen, dramatic meditations, sound films, hidden soloists and choirs, verse-reading choirs, attractive usherettes in charming evening dresses—these can give a traditional evening service the "new look" immediately!



WORSHIP TABLEAU: THE GREAT EMANCIPATOR

"You can't get people to church on Sunday nights," they told this preacher. He didn't believe it and decided to try. Here are some of the methods used to fill the old Crombie Street Congregational Church, Salem, Massachusetts.

I. The Living Scripture

Why does the pastor always read the scripture standing before the congregation in the same way night after night? Why does he always need to do it or why alone? We have found it different to stand at the lectern with all lights out except a single candle by the Bible. "Men do not light a candle and put it under a bushel but on a candlestick and it gives light to all who are in the house" takes on new meaning. The organist softly plays as background a hymn which embodies the thought of the passage read. At times we have had a blue or white spotlight at the base of the altar with all other lights out and the reader reads in a seated position hidden from the congregation. A pocket pencil flashlight is sufficent for this innovation. An additional dramatic medium centering around the scripture has been the pastor reading the narrative while seated with dialogue taken by unseen persons near a convenient door opening into the chancel. The effect is further heightened by the organist playing on the *vox humana* throughout the entire "Living Scripture" as we have named it.

Sallman's "Head of Christ" or another appropriate 2x2 colored slide projected either on a screen behind the altar or on a light wall is extremely effective during the scripture passage. Often we have used a slide depicting the scene that is being "read." It is possible to change, as we did often, from the blue or white spot on the altar to the picture through the use of a rheostat operated behind the scenes. The gradual diminuendo of the spot and the gradual crescendo of the picture on the wall was called by the late William L. Stidger, who saw it during our 1949 Lenten series, "the most worshipful use of lighting I've ever seen."

The Living Scripture makes contact with the worshiper in the pew, which is saying more than we can sometimes say for the traditional scripture reading. When participants are to take

*Minister, Cromble Street Congregational Church. Salem, Massachusetts.

part in the dialogue, it cannot be a last-minute rush by thrusting a New Testament in someone's hand fifteen minutes before the service and asking him to read verse four and part A of chapter seven. The script must be typed in full with names and dialogue made clear so that each person may have the proper directions and his own copy. This includes the organist. We based the dialogue on the Revised Version plus "historical imagination" on the part of the pastor in writing silent passages. A rehearsal is necessary before every service. The electrician, the organist, and the readers must coordinate perfectly or the effect of worship will be lost.

II. The Prayer Cross

When an atmosphere of worship has been created, the spell can be broken by the wrong word spoken at the wrong time. A congregation is worshipful after The Living Scripture but to turn on the lights following this period would be both crude and amateurish.

The Prayer Cross is the name we gave to the period of prayer following the scripture. It centers again in the use of lighting. In the Crombie Street Church the divided chancel differs from many in that the altar and chancel screen are about fifteen feet from the paneled white wall. The cross is sufficiently high so that a floor spot at the base of the chancel steps will throw the enlarged image of the cross on the center panel of the wall. A blue spot on the white wall gives the color we prefer, yet a white or amber spot may be preferred in a church with darker wood or color. During this period the organist plays the chimes or the *vox humana* or sometimes both with "Sweet Hour of Prayer" or some other traditional hymn that bespeaks prayer. The pastor is seated during this period and may prefer to remain seated during the brief prayer which will follow. The sanctuary lights at the close will gently return to their normal capacity through the use once again of the invaluable rheostat.

The Prayer Cross brings a heightened sense of worship and calm to the Sunday evening service and makes of it a service of dedication with drama and uplift.

III. The Dramatic Meditation

If a person on the "grey fringe" of the church is to be drawn into the Sunday evening service, the service must carry a message for him. Children's sermons in the morning worship are more eagerly devoured by adults than by their juniors. A teenage sermon, which we called The Dramatic Meditation, not only made contact with the "coke set" but also hit their elders as well.

We used two fictitious characters named "Joan" and "Bill." Both were to be wholesome Christian young people attending college. Each was formulating his Christian philosophy of life but doing so by facing the omnipresent distractions of secular life on campus. The skit, which lasted four to five minutes, took place on the chancel steps with all house lights out. A side spot on the floor in front of the first row of pews gave a dramatic setting for the couple. The lights in the sanctuary would be out for about ten seconds. During that time Joan and Bill had enough time to take their places. Suddenly, the spot would go on circling them in light. Joan might be sitting on the top step of the chancel with her books as Bill walked up and began talking to her. Another time both might be standing on the steps at the opposite side of the chancel. Both were dressed in campus clothes which further authenticated the setting. The campus dialogue was far from being stuffy but included the speech of young people. The dialogue usually began with a specific campus incident on race or cheating or fraternities or drinking or atheism.

The incident was discussed both pro and con with their opinions stated; one would conclude with the question: "I wonder what Jesus would say?" The white spot would go out and both would turn and face the projected "Head of Christ" on the wall. A man with a pleasingly resonant voice standing unseen by the chancel door would read an appropriate verse in answer to the question. Joan and Bill would then disappear in the darkness. At times the couple have knelt as the organist softly played "Take My Life" or "O Jesus I Have Promised." The gradual increasing of the sanctuary lights diminishes the Christ picture until it is no longer seen.

IV. The Worship Tableau

The last suggestion in the dramatically different Sunday evening service has been The Worship Tableau and we shall mention only one. Last February 12 we devised a "Lincoln Night." The entire service centered around the life of the Great Emancipator. Dr. Edwin P. Booth, professor of historical theology and biography at Boston University School of Theology, was invited to give his nationally famous lecture on the life of Lincoln. A young protege of Roland Hayes, Curtis Holland, had been secured to sing several Negro spirituals. How better could atmosphere be created than through the medium of The Worship Tableau?

Our church is interracial with several members of our choir as well as church officers being Negro. A Negro couple in their middle twenties were chosen to give assistance to the planning. At a stated place in the service the lights were turned off for about ten seconds. The side spot, which we had used in the "Joan and Bill" skit, cast its blue light from the floor in front of the first row of pews on the couple who remained stationary throughout the five minutes. The man, clad only in old trousers, was bare from the waist up and wore no shoes. As he knelt on one knee his barefoot wife, wearing a tattered dress, dejectedly stood above him, her hand resting on his shoulder. For about 45 seconds the organist played softly "The Battle Hymn of the Republic"; then I began to read deliberately the closing two paragraphs of Lincoln's "Second Inaugural." I was seated and unseen by the audience. Slowly, from the shadows emerged a six-foot three-inch man with the stovepipe hat, the familiar whiskers, the long coat. The air was electric as the quiet was broken only by the quiet strains of the music and the slowly read words. The figure moved only to the edge of the light and was never clearly seen nor recognized by his many friends in the audience. The effect would have been lost. A flash photograph taken of the Worship Tableau cannot depict authentically for the blue light on the couple and the tall figure in the shadows are reduced to a daylight scene which loses its drama.

Obviously, this like The Dramatic Meditation and The Living Scripture cannot be thrown together without adequate rehearsal. Two rehearsals with all principles, including the organist and the electrician, were held prior to the evening. It is here where the service can be unforgettable in either a good or bad sense. In another issue of *Church Management* I shall deal with the programs that have been used successfully, special music, and the kind of publicity needed to make this series an inspiring success.

Sensitiveness is a desirable spiritual quality. Without it we should have no appreciation of art or of music or of literature; lacking it, we should not know the uplift of a service of worship.

* * *

True goodness is seldom ever taught. It is generally, and perhaps always caught. It is an infection. It is the result of the direct reaction of good people upon personalities.

"Tops in Church Records"

That's What They Say of This Simple, Complete Method

*by John W. Meister**

WHAT system of record-keeping will help most in the management of a church? We have all had experiences with systems of filing parish information which were so clumsy that they consumed more time than they saved. And what is more frustrating than to spend long hours building a system only to find that the information which is most needed is not on file?

The system which will prove truly helpful must be comprehensive—bringing together *all* of the necessary information. It must be simple—simple to operate and simple to use. It must be economical—a time-saver and a money-saver. If a system offers all of these advantages plus the added virtue of being compact, then certainly it will serve well.

We who manage the parish activities of the First Presbyterian Church of Fort Wayne, Indiana, believe we have developed such a system. We have been working it a bare six months and already it works for us. I rather imagine it has already saved as much time as it cost us to establish it.

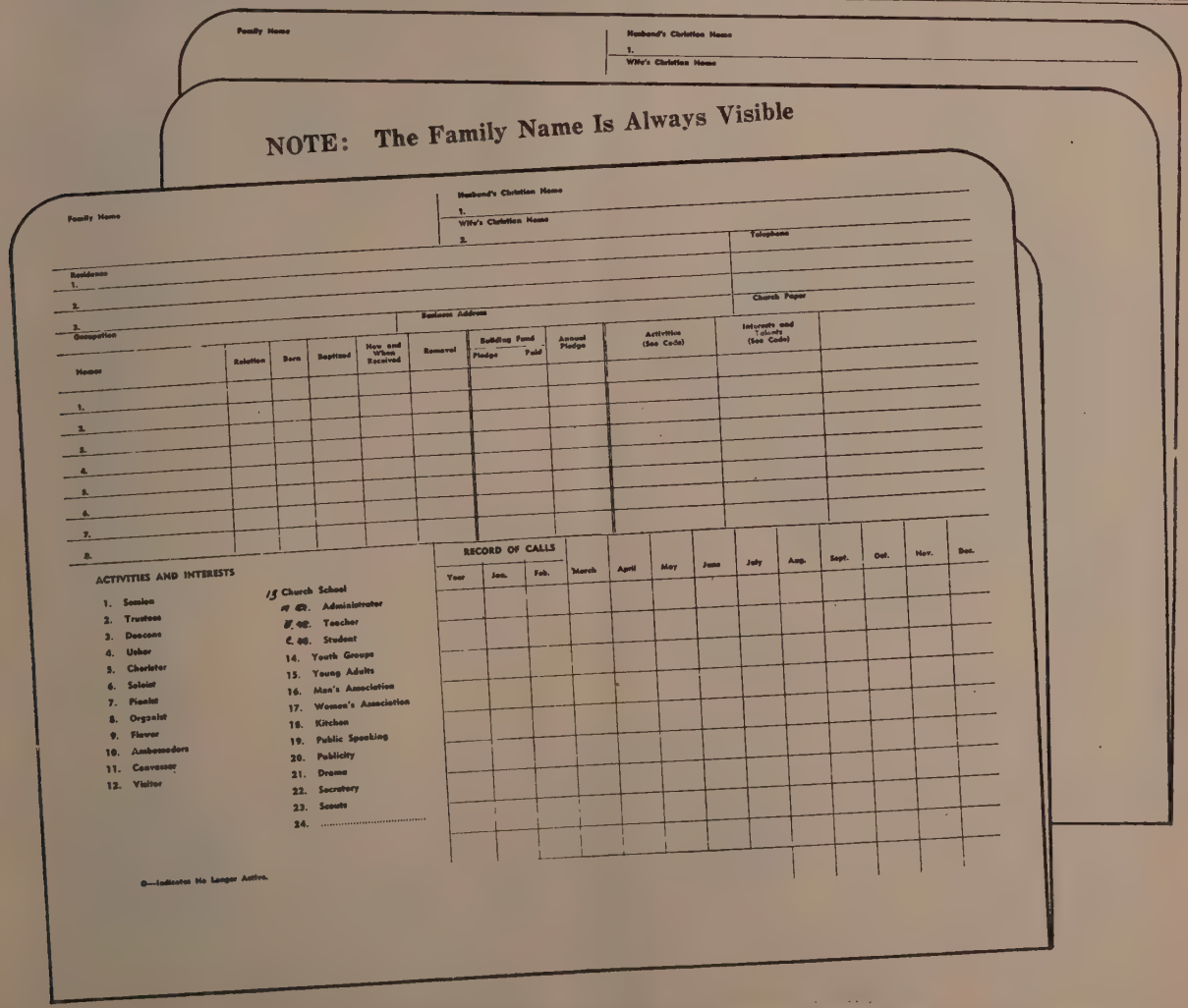
We began by determining exactly what information we would collect. These things a pastor and his staff must know: the name and address of every family; the occupation of the main wage-earner; the full name of every member together with a record of his birth, baptism, reception into our church and removal from our church; and the dates of every pastoral visit.

For reasons of our own we concluded that we would keep in the master file a record of each member's pledge to our current expense fund and to our building fund.

We also decided to collect all the information we could about the past church activities and future parish interests of each member. In other words, we would seek to know what each member had done in the way of serving the church and what each member would be willing to do in the future.

Having determined the nature of the information we must have, we next sought to develop a form which would bring all of the needed information to-

*Minister, First Presbyterian Church, Fort Wayne, Indiana.



Two views of the folder. Above: Outside view. Below: This shows the inside folder with data about the family.

gether. After many false starts we finally settled upon the form which is reproduced with this article. It is important to note that the form is printed on the inside of a letter-size manila folder.

Careful scrutiny reveals that this form provides for all of the facts we have listed above. In addition it allows space to record two changes in residence address, the business address of the main wage-earner, and the name of the church paper coming into the home.

In the lower left corner is printed a list of the activities included in our parish program. Each is numbered. If a person has shared one of the activities, we put that number under "Activities." If a person indicates he would like to share one of the activities in the future, we put that number under "Interests and Talents." By marking each chart with appropriate metal tabs we are able to tell at a glance where to find a person who has served or who is willing to serve as, say, a church school teacher or an usher.

We happen to have two ministers who make pastoral calls. Accordingly, one of us keeps his record of pastoral visits in red pencil and the other keeps his in blue ink. In this way we are able to know who visited which families when. In order to insure that every resident family is visited, we place a red metal tab at the upper right corner of the folder. When a minister calls in a home, he moves the tab to the left corner. Until all of the red tabs are in the left corner we know we have not visited in every home.

In the case of non-resident families we place a red tab at the top-center of the folder. These persons we attempt to locate in churches near their new homes.

Printing the form on the inside of a letter-size manila folder has proved practical and worthwhile. For one thing, we have enough room in each space to type the information of permanent value or to pencil in the facts that change—e. g. building fund pledges and payments. Then there is ample space on other parts of the folder to write additional data which we deem worth keeping. And there is the consideration that any conventional vertical letter file will house such a filing system—it requires no special drawers or cabinets.

Perhaps the greatest advantage—since all of the foregoing could be accomplished on a card the same size—is the folder itself. We file absolutely every item pertaining to a member in his family folder — correspondence, newspaper clippings and counseling case histories (duly camouflaged, of course).

You may wonder about the cost. We paid full price to a union printer and the cost was a little under two cents a folder—a cheap price to pay for a comprehensive, compact and workable filing system.

We worked long and hard to develop the system, gather the information, and fill out the original charts. It meant mailing a mimeographed questionnaire to every member of the church. It meant telephoning or visiting the people who did not return their questionnaire. It meant typing the information thus gathered onto the folder-charts. But virtually all of this detail work was done during the otherwise slack months of July and August.

When September came we were glad we had worked so hard, for the system began to work for us. It almost shouts to us the calls to be made, the volunteers for the parish program, and the answers to a hundred questions we ask every day. In the space of six short months the drawer housing these six hundred and fifty folders has become the most valuable piece of "furniture" in our church office.

Excerpts From My German Mail

German Churchmen Puzzled by Imposed Conditions

*by John F. C. Green**

THE war against the Church, in the East Zone is becoming more aggressive. "The arrests of pastors are constantly increasing." Particularly is the opposition aimed at Dr. Otto Dibelius, Bishop of Berlin. "All collections of money in the churches has been forbidden in the Eastern Zone."

Many clergy are accommodating themselves to the government in power. At least one bishop is supporting the separation from the EKiD, the United Church of Germany. The pastors were forbidden to have their existing church-paper without his permission. Freedom is restricted. Pastors are ordered to preach only upon the periscopes of each given Sunday. On Election Day in the East Zone, the Gospel included the verse: "I have come not to bring peace but a sword." Then the bishop ordered his clergy to end the reading prior to that verse.

Re-militarization is a leading issue. Dr. Niemoeller, supported by great popular feeling, is in opposition. Germans have been prosecuted as criminals, and executed, for having been loyal to their fatherland in war service. Now, suddenly, while some are still in prison, they are being told that it is their duty to re-arm and to serve their country at the behest of the occupation: Germans shooting Germans, the East against the West.

A first casualty of the new trend is the lessening of social reconstruction such as new housing, and all the other needed means of ordered living. "And we had hoped that just here Germany would be able to achieve an exemplary accomplishment."

Tremendous astonishment at the article of an American professor of systematic theology in an American church paper, that Communism is good in itself, but good misused: that the application is evil. "John, what is wrong in the U. S. A. Church, that a professor of theology can so distort truth and religion? Has America learned nothing? Has her church learned nothing from the greatest catastrophe in history? Recently Karl Barth's son made the exegesis of the Good Samaritan, that the Communists were the Good Samaritans. Can you imagine such perversion of Christianity? He should be the private theologian of Stalin."

In the East Zone the Church Union is denounced. The "Union" (the Evangelical Protestant Church of Germany, organized 1817, of which Dr. Dibelius' churches are members, and the southern churches, Dr. Niemoeller's) is charged with being "Prussian." "And yet it was just in these churches that the less rigid, more tolerant united spirit prevailed. It sought to bridge the divisions, as of the Holy Communion. Now we are forbidden from having communion with the Reformed!"

We drift toward the Roman Catholic connections. There is a basic but concealed reason for the flight into Romanism. "The Eastern Patriarch Sergej is visiting us now. It means, I think the attempt to draw our church, away from the West, toward the Eastern (Orthodox) Church."

"It is said, and with logic, that the West has no right to criticize the one-ticket election of the East Zone. The Church, herself, here, had her election

*Minister of the Evangelical Congregational Church, McKeesport, Pennsylvania.

Rehearse Sermons! Record Religious Programs... Choir Practice...with World's Lowest Priced

AMPRO Tape Recorder

RECORD ANYTHING! PLAY BACK INSTANTLY!
KEEP TAPE OR ERASE FOR RE-USE!
EASY TO OPERATE . . . LEARN IN 5 MINUTES!
COMPACT, LIGHTWEIGHT . . . WEIGHS 17 LBS.!
GET 2 FULL HOURS ON ONE 7″ REEL!
90 DAY GUARANTEE BY AMPRO!

The revolutionary new Ampro Tape Recorder gives you *all* these features at the world's lowest price! Record anything . . . play it privately or to a group . . . erase the message . . . or keep it for a permanent file. The new Ampro Tape Recorder is simple to operate—a Sunday School student can run it! It's light enough to carry anywhere—17 lbs.! It's handsome and compact—stores easily! Use it for dictation, too! Compare Ampro with them all for generous value . . . write now! Earphone and foot switch available for dictation at slight extra cost.

$109.50 *COMPLETE*

with microphone and cable, radio speaker attachment cord, plastic take-up reel, attractive carrying case.

8mm Cameras and Projectors
16mm Sound-on-film
Slide Projectors
Tape Recorders

AUXILIARY 12″ SPEAKER

12″ high fidelity speaker—ideal for larger audiences. Mounted in rich-looking simulated leather case. Complete with cable and jack. Accessory No. 135.

AMPRO

MAIL COUPON...WRITE NOW!

Ampro Corporation CM—12-50
2835 N. Western Ave., Chicago 18, Ill.
Rush me FREE illustrated literature on the new Ampro Tape Recorder for church use.

Name.....
Address.....
City.....*Zone*.....*State*.....

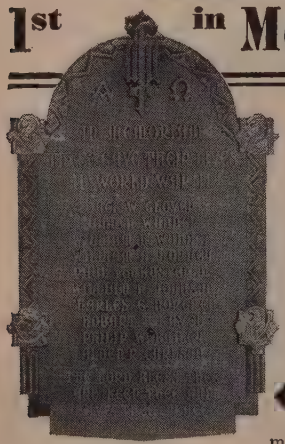
10 Advantages of Clarin® STEEL FOLDING CHAIRS

1) Durable Metal Construction
2) Wide 16½" Seat
3) Anatomically Correct Back
4) Perfect Comfort
5) Strong Cross Bracing
6) Quiet in Handling
7) Easy Opening and Closing
8) Artistic Design
9) "Cushion Ease" Upholstery
10) 10-Year Guarantee

write
CLARIN MFG. CO.
4640 W. Harrison St., Dept. C-12
CHICAGO 44, ILL.

There are more Clarin steel folding chairs in institutional service than any other make

1st in Memorials · Altarware



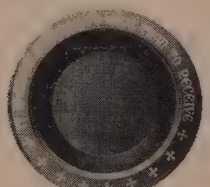
Enduring Beauty in Bronze

These beautifully simple, dignified designs, typical of Flour City Memorial Tablets and Altarware, represent the finest craftsmanship, coupled with 58 years of experience. Formed from enduring bronze, these magnificent pieces require no polishing.

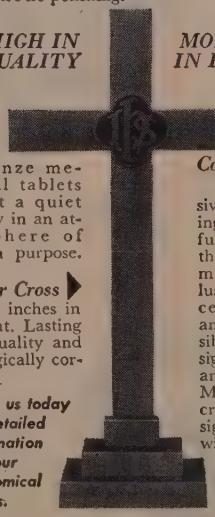
HIGH IN QUALITY — *MODEST IN PRICE*

Bronze Memorial Tablets

Bronze memorial tablets reflect a quiet dignity in an atmosphere of solemn purpose.

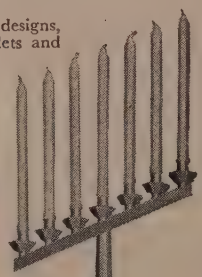


Collection Bason—Durable yet dignified collection basons available in a varied selection of finishes, matching or complementing the altarware.

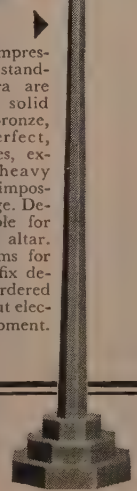


Altar Cross
27 inches in height. Lasting in quality and liturgically correct.

Write us today for detailed information and our economical prices.



Candelabra
Classically impressive these floor standing candelabra are furnished in solid thick-walled bronze, milled to perfect, lustrous planes, exceptionally heavy and almost impossible to damage. Design is suitable for any style of altar. Matching items for cross or crucifix design. May be ordered with or without electrical equipment.



THE FLOUR CITY ORNAMENTAL IRON COMPANY
2637 27th Avenue South, Minneapolis, Minnesota

in the same manner: one ticket. No chance for other candidates. Many pastors support the entire drift toward regimentation. All our work, youth, church leadership and direction, the Christian teachings — all tends toward totalitarian controls and in harmony with "the Communist government." Our children find no interest and help in the classes of the newly trained teachers. And so they refuse to attend the religious classes.

The BK. (Confessional Church) started as an underground movement, a warring group. It has continued that spirit. All attempts to cover this fact are futile. It lies like a terrible gloom over us all. There is no joy in the church life anymore.

"What we need is Congregationalism, the centrality of the local congregation. But the entire weight of the movement has been in the opposite direction, toward rigid authoritarianism. Dr. Niemoeller has apparently come to see that. And it were well if the Western Church would understand that and help us in that direction (instead of supporting the growing authoritarianism of the BK.)

"I am convinced that even in the Western Zone there is far more Communism than appears on the surface. And is that any wonder in view of the course followed by the occupation? The people have been utterly disappointed and discouraged by the Western occupation policies: there has been no correspondence between the proclaimed principles of democracy and honesty and that which has been done by them and that which they have forced upon the Germans."

LUTHER, PASTORAL PSYCHOLOGIST

Martin Luther once had a psychopathic parishioner who imagined he was a rooster and went around crowing. The wise churchman joined him in his walks and insisted he also was a rooster. After several days of crowing the pastor advised his client that he was no longer a rooster and added: "and you too are changed." The suggestion worked and the man returned to his home with normal speech.

WHEN IS A PARISH TOO SMALL?

The young rector once complained to Bishop Phillip Brooks that his parish was too small for his energy and talents.

Replied the wise churchman:

"It is as large as you well wish to give account of on the day of judgment."

The Greatest Thing in the World

A Henry Drummond Candlelighting Service

*Arranged by J. Francis F. Peak**

THIS candlelighting service, which was used on the last Sunday evening of the old year but could be used at other times in the year, was inspired by the well-known religious classic by Henry Drummond, *The Greatest Thing in the World,* in which he interprets Paul's description of Christian love in I Corinthians 13.

The communion table was used properly covered with white. At the rear of the table stood six 8″ candles which were burning as the service began. Four girls in robes served as candlelighters. Two girls alternated in extinguishing one by one the six candles as the service proceeded. About the middle of the table, arranged in two rows, stood nine 10″ candles in different colors to represent "the Spectrum of Love," and were lighted one by one by the other two girls alternating. At the front of the table stood two tall candles to represent Christ as Son of man and Son of God. Between them stood three other candles, the center one taller than the other two, representing "faith, hope, love." This candlelighting service takes about twenty-five minutes, allowing ample time for the usual opening worship with congregational singing, choir, and pastoral prayer. As worshippers arrived they were given small candles to be used, as indicated, at the climax of the service.

Introduction

Everyone has asked himself the great question of antiquity as of the modern world: What is the supreme good? You have life before you. Once only you can live it. What is the noblest object of desire, the supreme gift to covet?

With these words Henry Drummond, famous Christian teacher of the 19th century, began his classic study of the 13th chapter of First Corinthians. "Now abideth faith, hope, love," he quotes Paul as saying, and goes on to remind us how without a moment's hesitation the decision falls, "The greatest of these is love."

Nor is this letter to the Corinthians peculiar in singling out love as the supreme good. The masterpieces of Christianity are agreed about it. Peter says, "Above all things have fervent love among yourselves." And John goes farther, "God is love." Paul remarks elsewhere, "Love is the fulfilling of the law." It is the rule for fulfilling all rules, the new commandment for keeping all the old commandments, Christ's secret of the Christian life.

Six small candles are now burning. They represent things that are great but much less great than the greatest thing, the supreme good of which Paul speaks.

I. Eloquence

In Paul's day Christians thought it was wonderful to speak in a strange, ecstatic speech—even if no one could understand what they were saying. Eloquence as we think of it is wonderful, too. "What a noble gift it is, the power of playing upon the souls of men, and rousing them to lofty purposes and bold deeds."

The ability to speak in foreign languages is wonderful, also. Young people like to try out their painfully acquired ability to speak Latin or French, German or Spanish. Paul says, "If I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal." Because eloquence of any kind, without love behind it, is nothing, we now extinguish the first candle that represents it.

II. Prophecy

It was the mother's ambition for her boy in those days that he should become a prophet. For hundreds of years God had never spoken by means of any prophet, and at that time the prophet was greater than the king. Men waited wistfully for another messenger to come, and hung upon his lips when he appeared as upon the very voice of God. Paul says, "Whether there be prophecies, they shall fail." The Bible is full of prophecies. One by one they have "failed"; that is, having been fulfilled, their work is finished.

Because prophecy fails while love lives on, we now extinguish the second candle that represents it.

III. Knowledge

Paul adds, "Whether there be knowledge, it shall vanish away." The wisdom of the ancients, where is it? It is wholly gone. A schoolboy today knows more than Sir Isaac Newton knew. His knowledge has vanished away. You put yesterday's newspaper in the fire. Its knowledge has vanished away. You buy the old editions of the great encyclopedias for a few pence. Their knowl-

*Minister, First Baptist Church, Wildwood, New Jersey.

Ageless Beauty –
Reverent Dignity –
Permanent Protection –
for your Cemetery with Anchor Fence

Yes, Anchor Weld Iron Fences and Gates are made in many handsome designs to give your cemetery a reverent, dignified setting while providing lasting protection. There are many Anchor Weld installations around cemeteries, churches, convents and similar institutions throughout the country. Their grooved, square pickets and rails are worked into architecturally correct designs. Pickets and supporting rails are electrically welded, eliminating the need for ugly cross-bracing.

To put a stop to vicious vandalism, it also pays to guard your boundary lines with tough, durable Anchor Chain Link Fence. It is made in heights from 3½ to 10 feet with Deep-Driven Anchors to hold the fence erect and in line, in any soil or weather.

Send for our free, illustrated catalogs. Find out how Anchor Fence can bring beauty and protection to your institution. Address: ANCHOR POST FENCE DIVISION, Anchor Post Products, Inc., 6642 Eastern Avenue, Baltimore 24, Maryland.

Anchor Fence
Nation-Wide Sales and Erecting Service

edge has vanished away. Sir James Simpson, the discoverer of chloroform, was a great authority only a few years ago. Men came from all parts of the earth to consult him; yet almost the whole teaching of that time is consigned to oblivion. And in every branch of science it is the same. "Now we know in part. We see through a glass darkly."

Because knowledge vanishes while love lasts on, we extinguish the third candle that represents it.

IV. Faith

We have been told that the greatest thing in the religious world is faith. That great word has been the keynote for centuries of popular religion; and we have easily learned to look upon it as the greatest thing in the world. Well, we are wrong. If we have been told that, we may miss the mark. Paul says, "If I have all faith, so that I can remove mountains, and have not love, I am nothing."

Because faith is great, very great but incomplete unless it finds expression in love, we extinguish the fourth candle that represents it.

V. Charity

Paul says, "And though I bestow all my goods to feed the poor, and have not love, it profiteth me nothing."

Charity is only a little bit of love, one of the innumerable avenues of love, and there may even be, and there is, a great deal of charity without love. It is a very easy thing to toss a copper to a beggar on the street; it is generally an easier thing than not to do it. We purchase relief from the sympathetic feelings aroused by the spectacle of misery at the copper's cost. If we really loved the beggar we would either do more for him or less.

Because charity apart from love is lacking in proper feeling and motive, we extinguish the fifth candle that represents it.

VI. Sacrifice

Paul says, "And though I give my body to be burned, and have not love, it profiteth me nothing." To give one's life is generally regarded as the greatest thing a man can do for another man or for a good cause. Yet one may actually be a martyr and fail by the supreme test of love—if one is posing as a hero or thinking of merit and personal credit!

Because even martyrdom apart from love is lacking in proper feeling and motive, we extinguish the sixth candle that represents it.

The Spectrum of Light

Henry Drummond continues by saying:

After contrasting love with these things, Paul gives us an amazing analysis of what this supreme thing is. It is like light. As you have seen a man of science take a beam of light and pass it through a crystal prism, as you have seen it come out on the other side of the prism broken up into its component colors—red and blue and yellow and violet and orange and all the colors of the rainbow—so Paul passes this thing, love, through the magnificent prism of his inspired intellect, and it comes out on the other side broken up into its elements. And in these few words we have what one might call the Spectrum of *Love*.

The first ingredient of the Spectrum of Love, for which we now light a candle is Patience.

Love suffereth long, said Paul. Love is patience. This is the normal attitude of love—love waiting to begin, not in a hurry, calm, ready to do its work when the summons comes, but meantime wearing the ornament of a quiet spirit. Love suffers long; beareth all things, believeth all things, hopeth all things. For love understands, and therefore waits.

The second ingredient of the Spectrum of Love, for which we now light a candle, is Kindness.

Love is kind, said Paul. "The greatest thing," says someone, "a man can do for his heavenly Father is to be kind to someone of his other children." I wonder why it is that we are not all kinder than we are? How much the world needs it. How easily it is done. How instantaneously it acts. How infallibly it is remembered. God has put in our power the happiness of those about us, and that is largely to be secured by our being kind to them.

The third ingredient of the Spectrum of Love, for which we now light a candle, is Generosity.

Love envieth not. This is love in competition with others. Whenever you attempt a good work you will find other men doing the same kind of work, and probably doing it better. Envy them not. Envy is a feeling of ill-will to those who are in the same line as ourselves, a spirit of covetousness and detraction. This most despicable of all the unworthy moods which cloud a Christian's soul assuredly waits for us on the threshold of every work, unless we are fortified with this grace of magnanimity.

The fourth ingredient of the Spectrum of Love, for which we now light a candle, is Humility.

Love vaunteth not itself, is not puffed up. This means: Put a seal upon your lips and forget what you have done. After you have been kind, after love has stolen forth into the world and done its beautiful work, go back into the shade again and say nothing about it. Love hides even from itself. Love waives even self-satisfaction.

The fifth ingredient of the Spectrum of Love, for which we now light a candle, is Courtesy.

Doth not behave itself unseemly, said Paul. This is love in society, love in relation to etiquette. Politeness has been defined as love in trifles. Courtesy is said to be love in little things. And the one secret of politeness is to love. Love cannot behave itself unseemly. You can put the most untutored persons into the highest society, and if they have a reservoir of love in their heart, they will not behave themselves unseemly.

The sixth ingredient of the Spectrum of Love, for which we now light

Minister and Congregation Build Church

by George E. Bergman

THOUGH well passed sixty years of age, T. A. Gookin, a minister of Danville, Illinois, almost singlehandedly built one of the prettiest little churches you would care to see.

Back in 1946, Mr. Gookin's Eastside Nazarene Church congregation were meeting in a small vacant store. He decided they needed a real house of God in which to worship.

Someone donated a lot and Mr. Gookin got busy, digging a fifty by thirty-four foot foundation almost single-handed. With further donations and now that a start was made, help from members of his flock, his church slowly began to rise. The shortage of building materials, plus high costs and meager finances made slow going. However, as soon as the building was under roof, though still without regular windows, doors, plumbing or heating services, services were conducted therein.

He and his congregation worked long and hard to complete their place of worship but, as Mr. Gookin says: "God worked just as hard by answering our prayers when things slowed down; money was tight and we wondered if we could complete the job we had set out to do, build God's place of worship."

Viewlex.

COMBINATION SLIDE, SINGLE and DOUBLE FRAME STRIP FILM PROJECTOR

It's so easy to use, too! Designed for extreme simplicity of operation combined with maximum efficiency. Finger tip tilt control, instantaneous framing and clear, needle-sharp focusing all combine to make Viewlex top choice for slide or filmstrip projection before sizeable audiences. The quiet and powerful, motor-fan model gives utmost protection and safeguards the life of valuable films and slides.

Amazingly Low Priced!

Viewlex INC. • 35-01 QUEENS BOULEVARD • LONG ISLAND CITY 1, N. Y.

HIGHEST IN QUALITY

Quality attracts whether in preaching, singing, architecture or furnishings.

This is why "The Service Hymnal" will advance your work in the church and school. It is a book of quality—in materials, manufacture and binding as well as in musical contents, Scripture readings and spiritual force.

THE SERVICE HYMNAL

Send for FREE sample copy; you will sense instinctively its fitness for every religious need. Descants to established tunes are a popular feature. First classified hymnal to be completely orchestrated. Bound superbly in lacquered "Class A" cloth, tarnish-proof gold embossing, tinted edges, price only $100 a 100, not prepaid.

LOOK! FREE SAMPLE COPY

If your church needs new hymnals mail us post card giving your official church title, the name and denomination of your Church, tell us when you expect to buy and we will send a Free sample of "The Service Hymnal" and our folder of "Finance Plans" for easy purchase of new books.

HOPE PUBLISHING COMPANY

ESTABLISHED 1892

only the best in song books

5709-VO West Lake Street Chicago 44, Illinois

We specialize in creating artistic lighting fixtures of everlasting bronze or wrought iron. We also make bronze tablets, honor rolls and memorials of every description.

Write for Descriptive Literature

MEIERJOHAN • WENGLER

METALCRAFTSMEN

CINCINNATI 1 OHIO

a candle, is Unselfishness.

Love seeketh not her own. Half the world is on the wrong scent in pursuit of happiness. They think it consists in having and getting, and in being served by others. It consists in giving, and in serving others. He that would be great among you, said Christ, let him serve. He that would be happy, let him remember that there is but one way—it is more blessed, it is more happy, to give than to receive.

The seventh ingredient of the Spectrum of Love, for which we now light a candle, is Good Temper.

Love is not easily provoked. The peculiarity of ill temper is that it is the vice of the virtuous. It is often the one blot on an otherwise noble character. You know men who are all but perfect and women who would be entirely perfect, but for an easily ruffled, quick-tempered, or "touchy" disposition. Souls are made sweet not by taking the acid fluids out, but by putting something in—a great love, a new spirit, the spirit of Christ. The spirit of Christ, interpenetrating ours, sweetens, purifies, transforms all.

The eighth ingredient of the Spectrum of Love, for which we now light a candle, is Guilelessness.

Thinketh no evil, is Paul's word. People who influence you are people who believe in you. It is a wonderful thing that here and there in this hard, uncharitable world there should still be left a few rare souls who think no evil. Love thinketh no evil, imputes no motive, sees the bright side, puts the best construction on every action. To be trusted is to be saved. And if we try to influence or elevate others, we shall soon see that success is proportionate to their belief of our belief in them.

The ninth ingredient of the Spectrum of Love, for which we now light a candle, is Sincerity.

Rejoiceth not in iniquity, but rejoiceth in the truth, said Paul. Here is included the self-restraint which refuses to make capital out of others' faults; the charity which delights not in exposing the weakness of others, but covereth all things, the sincerity of purpose which endeavors to see things as they are, and rejoices to find them better than suspicion feared.

"So much for the analysis of love," writes Henry Drummond.

Now the business of our lives is to have these things fitted into our characters. That is the supreme work to which we need to address ourselves in this world—to learn love. The world is not a playground; it is a schoolroom. Life is not a holiday, but an education. And the one eternal lesson for us all is how better we can love.

Then Henry Drummond tells how we can learn to love. He turns our attention in his closing words to Christ—Son of man and Son of God, for whom we now light candles signifying his humanity and his divinity.

We love because he first loved us. We learn to love others by experiencing the love of Christ for us. Says Henry Drummond:

Contemplate the love of Christ, and you will love. Stand before that mirror, reflect Christ's character, and you will be changed into the same image from tenderness to tenderness. There is no other way. You cannot love to order. You can only look at the lovely object, and fall in love with it, and grow into likeness to it. So look at this Perfect Character, this Perfect Life. Look at the great sacrifice as he laid down himself, all through life and upon the cross of Calvary, and you must love him. And loving him, you must become like him. Love begets love.

"And now abideth faith, hope, love, these three; but the greatest of these is love."

(As faith, hope, love are mentioned, three candles are to be lit at front of table, the central one for love taller. As the words "but the greatest of these is love" are spoken, the central candle is to be lifted up, and light from it given to girls to bear up the aisles. The candle of the person sitting at the end of each pew is given the light, and that person passes on the light to the one who sits next, and so on until everyone in each pew is served.)

As you receive the light that is now carried to you, let it symbolize the light of Christian love, the kind of love in action we have heard described in the Spectrum of Love, the love that is inspired by the love of Christ who loved us and gave himself for us.

And now, having received the light of Christian love, hold your candles aloft as a symbolic expression of your desire and determination in the new year soon to begin to live with Christian love in all your relations and to feel deeply for your inspiration in so doing the love of Christ for you.

While the light of your candles shines softly in the church, we'll sing together this appropriate hymn, "Love Divine All Love Excelling."

(It is convenient here if the hymn can be flashed on a screen or front wall with lantern slides. At the close of the hymn, it is helpful to announce quietly, "As the lights come on, we will extinguish our candles, and remain standing for the benediction.")

Without a sense of dependence upon God self-assertion becomes overweening, rampant, cruel, lustful in aggrandizement, forgetful of others and finally destructive of all values.

The church and the synagogue alike can, if they will, help men everywhere to resist political and economic slavery

So to our wondering eyes subdued,
Flesh-veiled but not concealed:
We find in Christ the Fatherhood
And heart of God revealed.

From *The Christian Century Pulpit;* Sermon by W. B. Selah; The Christian Century Press.

CHURCH WOMEN URGE WIDE USE OF UN FLAG

Cincinnati, Ohio—Use of the United Nations flag in churches, schools and public buildings "as a symbol of the nations working together for peace" was unanimously approved by the United Council of Church Women at its biennial assembly here.

The Council adopted a series of resolutions on current international questions, prefaced by a declaration that "loving our neighbor until the ends of the earth" is the key to a new world order.

Asserting that world peace is possible today, the declaration said that the United States should share in UN collective action to put down aggression, but warned that military resistance is a negative measure. In the resolutions, the church women:

Urged the UN to "find a new way to a universal disarmament plan"; asked U. S. representatives to press for universal membership in the UN; reindorsed the Universal Declaration of Human Rights; called on the Senate to ratify the Genocide Convention.

Supported the equitable distribution of surplus foods to "hungry people in the world regardless of political considerations."

Asked the UN to cooperate in Korean rehabilitation work "without waiting for the end of the conflict"; called on U. S. statesmen to base foreign policy on moral principles, humility, mature thinking, and concern for the needs of all people.

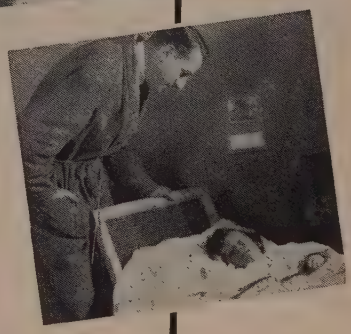
Urged the government to keep in proportion its expenditures for military preparedness and measures designed to help nations lift the standards of living of their people and to promote freedom throughout the world.

Declared the Council's opposition to the appointment of a U. S. diplomatic representative to the Vatican or any other religious entity.

Pointed to "the unwholesome consequences of the wardship relation between the American Indian and the government" and strongly urged "that the American Indian may enjoy the rights and responsibilities due to full citizens."

Deplored the increase of gambling and use of beverage alcohol in this country, and asked for legal safeguards against their spread.—RNS

The books we don't read and the thoughts we don't think; the prayers we don't pray and the good we don't do; the Bible we don't touch and the people we can't stand and the gifts we never give; all life does is to draw a line under them and put the bill in your hands.



IT COSTS YOU NOTHING TO FIND OUT ABOUT...

LOW COST Health and Accident Insurance

Especially for Ministers

Accidents and sickness can and do happen to all of us. But . . . for the minister, the financial burden of paying hospital and doctor bills and the mental worry that goes with it seem a little harder to take.

Ministers Life & Casualty Union has been issuing low-cost health and accident policies to ministers and religious workers for years. Covering all accidents and any totally disabling illness.

No doubt you have been thinking about a health policy for a long time. Why not write now for information about our ADVANCE POLICY!

GET THE ADVANCE POLICY!

IT COVERS	OPTIONAL RIDERS PROVIDE
Accidental disability	Hospital and nurse expenses
Accidental death	Surgical benefits
Loss of hands, feet, eyes	Drugs, dressings, therapy
Fractures and amputations	Operating room
Sickness disability	Anesthesia, etc.

FOR YOUR WHOLE FAMILY, TOO!

We cannot hope—here in this small space—to tell you in detail about all the advantages of THE ADVANCE POLICY. But give us an opportunity to show you—simply fill out the coupon at the bottom and mail it today. Time is of the essence. Act Now!

FILL IN THIS COUPON AND MAIL IT NOW!

THE MINISTERS LIFE & CASUALTY UNION
(*Legal Reserve Life Insurance*)
100B West Franklin Avenue, Minneapolis 4, Minn.

Gentlemen: Without obligation on my part, please send me your latest information describing the NEW CUSTOM-BUILT ADVANCE POLICY.

Name .....

Address .....

City ..... *Zone* ..... *State* .....

Date of birth ..... *Denomination* .....

She Sang in the Night

A Biographical Sermon Based on the Life of Fanny J. Crosby

*by Theodore N. Johnson**

In the night his song shall be with me, and my prayer unto the God of my life.—(Psalm 42:8b)

IT was February in the year 1864. The northern and southern states were locked in the death struggle of the Civil War. The hearts of the people were shaken to their depths by the long years of fratricidal strife. As reports had sifted back from the battle fronts of military blunders and serious setbacks, many wondered what the outcome would be. Voices which had sung Julia Ward Howe's "Battle Hymn of the Republic" were now stilled by the grim sight of the wounded returning from the battlefields. Gettysburg had turned back the gray tide from the south, but the people of the north, like their leader Abraham Lincoln, were being driven increasingly to their knees to seek divine help.

The people needed new songs that would help lift the darkness that had settled over the hearts and homes of America. The people knew now that war was hell, that sin was a real and terrible thing. It was apparent that more than the shackles of human slavery would need to be struck from the hands of men. New spiritual revivals would be needed if the United States were to find peace and be healed from the wounds of war. But where were the songs? Who was the songster that could produce them?

In the last service of 1863 the worshipers at the Dutch Reformed Church, 23rd Street in New York City, had sung a new hymn. According to their pastor, Peter Stryker, the words had been written by a blind woman. The congregation had been deeply moved, so the pastor made his way to the home of the author. "Why don't you see Mr. Bradbury, the song publisher?" he asked the young woman. "He has told me more than once that he was looking for someone who could write hymns. I think you are the person for whom he has been looking, and I will give you a letter of introduction."

Thus it was that Mrs. Alexander Van Alstyne, better known as Fanny J. Crosby, on Candlemas Day, 1864, made her way to the office of William B. Bradbury in New York. The song publisher greeted her warmly. "Fanny, I thank God that we have at last met; for I think you can write hymns; and I have wished for a long time to have a talk with you." After a brief interview Fanny Crosby agreed to bring in a hymn-poem within a week. Three days later she returned with some verses which were quickly set to music and published as her first hymn:

We are going, we are going
To a home beyond the skies,
Where the fields are robed in beauty,
And the sunlight never dies;

Where the fount of joy is flowing
In the valley green and fair.
We shall dwell in love together;
There shall be no parting there.

We are going, we are going,
And the music we have heard,
Like the echo of the woodland,
Or the carol of a bird.

A week later Mr. Bradbury sent for the author in great haste. He needed a patriotic song with the title "A Sound Among the Mulberry Trees." The blind poet timidly suggested that "Forest Trees" would be more euphonious, to which the publisher readily agreed. He sat down and played the proposed melody through two or three times. It was a tricky rhythm, but Fanny Crosby caught it up quickly. The next morning she returned to the office with a complete song. In the absence of Mr. Bradbury the office bookkeeper sat down and played it through with amazement. "How in the world did you manage to write that hymn?" he exclaimed. "Nobody ever supposed that you, or any other mortal, could adapt words to that melody!"

Just then Mr. Bradbury burst into the office and after looking over the hymn very carefully turned to the composer and said, "Fanny, I am surprised beyond measure; and now, let me say that as long as I have a publishing house, you will always have work."

The promise made that day was marvelously fulfilled. The flame kindled on Candlemas Day, 1864, spread from week to week and from month to month. For more than forty years hymns from the singing heart of Fanny Crosby found a ready welcome in the office of William Bradbury and later with his successors, the Biglow and Main Company.

From the fertile mind of this remarkable woman, blind from early infancy, there streamed shining hymns of hope, faith, and love—a total of 8000 of them. Before she died at the age of 95, they found their way into virtually every church and hymnbook in the world. Many of them are known and loved as the favorites of millions of Christians today. Among them, for example, are "Safe In the Arms of Jesus," "I Am Thine, O Lord," "Rescue the Perishing," "Hold Thou My Hand," "Dark Is the Night," "Though Your Sins Be as Scarlet." How many

The Fanny Crosby Memorial Home, Bridgeport, Connecticut

*Minister, First Baptist Church, East Chicago, Indiana, formerly of Bridgeport, Connecticut, the city the blind hymn writer selected for her home.

Everybody in your church benefits from tape recording!

New recording medium offers lifelike reproduction, easy editing, limitless re-use of tape.

CHOIR REHEARSALS go more smoothly when tape recordings are used to point out areas where improvement is needed. Many choir directors use recordings of other choirs to illustrate desired effects. Tape recordings can be erased and the tape re-used any number of times.

FOREIGN MISSIONS become a closer part of your church with tape recording. Voices of missionaries and natives recorded on the spot are reproduced at the home church with lifelike fidelity. Recordings are unbreakable and there is no needle scratch, kinking or crosstalk.

MUSIC FOR HOME WEDDINGS flows smoothly on tape with no awkward breaks for record changes. Accompaniment for soloists may also be dubbed onto the tape. Editing and splicing of recordings is simple with "SCOTCH" Splicing Tape.

BAZAARS AND CARNIVALS are far more lively and interesting when a tape-recorded "spiel" is added to the proceedings. Music, information, announcements can be added to the tape, which plays as long as two hours without interruption.

Minnesota Mining & Mfg. Co.
St. Paul 6, Minn. CM 110

Please send your booklet "15 Sound Ideas for a More Active Church".

Name_____

Address_____

City_____ Zone____ State_____

FREE BOOKLET shows how tape recording is being used in churches all over the country. Tips on recording, editing, splicing, storing tape. Send for yours today!

Made in U. S. A. by MINNESOTA MINING & MFG. CO., St. Paul 6, Minn., also makers of "Scotch" Brand Pressure-sensitive Tapes, "Underseal" Rubberized Coating, "Scotchlite" Reflective Sheeting, "Safety-Walk" Non-Slip Surfacing, "3M" Abrasives, "3M" Adhesives.

$1.00 postpaid

per set

Twelve

Months

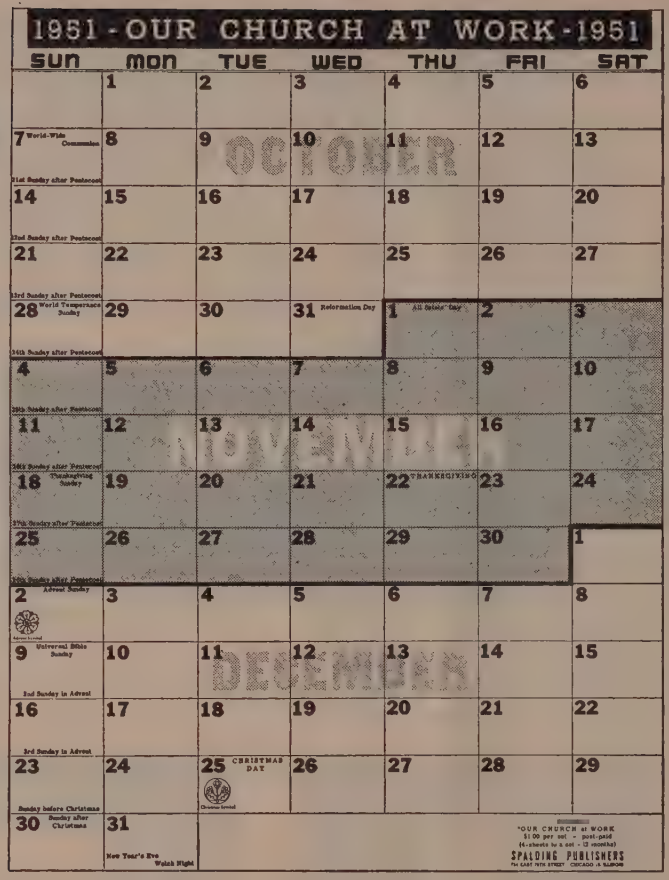
Actual

size of

each

sheet

17¼x22½



The calendar "OUR CHURCH AT WORK" for the next four quarters is the answer to the problem that faces every pastor and policy-making committee. By using this improved method of planning, all the departments of the church can be easily correlated, thus saving time and confusion in scheduling regular meeting dates.

The calendars lists all fixed and generally accepted dates out of the Christian Church year. For easy spotting of local dates, ample room has been provided.

Many churches have three sets of calendars: one for the pastor and the planning committee to use in working out the local church program; one for the church office where all dates should be cleared and checked; and, a third set for the Church Bulletin board, so that that entire congregation may be kept informed.

Send $1.00 for each set you may need and you will receive your new "OUR CHURCH AT WORK" calendar by return mail.

If not satisfied 100%, drop us a card and we will refund your money in full and you may keep the calendars.

DON K. COWAN, President

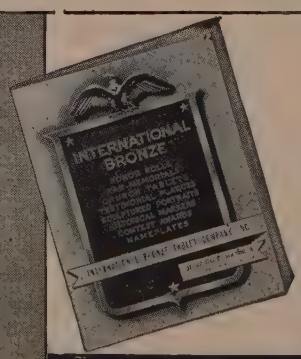
SPALDING PUBLISHERS

754 EAST 76TH STREET CHICAGO 19, ILL.

FREE

Catalog of

BRONZE CHURCH TABLET DESIGNS



OVER 150 SUGGESTIONS

for genuine solid bronze war memorial plaques, honor rolls, markers, donor tablets and other church purposes. Described in free 48-page catalog with more than 150 illustrated suggestions of standard and custom designs. Get it now—for immediate use or future reference.

Send letter or post card today for Catalog CM. No charge or obligation.

INTERNATIONAL BRONZE TABLET CO., INC. 150 WEST 22nd ST. NEW YORK 11, N. Y.

thousands have been led to a decision to accept Christ and his way of life by the singing of such soul-stirring gospel songs as "Some Day the Silver Cord Will Break," "Pass Me Not, O Gentle Saviour," or "Softly and Tenderly Jesus Is Calling," only God himself knows.

Fanny Crosby was a remarkable woman from several standpoints. Though a deeply spiritual person she combined other qualities of sprightly humor and forthright self-reliance that were seldom found among the women of her generation. She often related with relish the trick she once played on General Winfield Scott. In the year 1848 the general returned home from the Mexican War a great popular hero. While in New York City he called at the Institution for the Blind, from which Miss Crosby had graduated and where she was then a teacher. While General Scott was busy examining some special maps which were used in teaching the blind pupils, one of the aldermen present stepped to Miss Crosby's side and whispered, "The general's sword is just a little out of place."

Always ready for a joke, Fanny whispered back, "Let us remove it quietly." With his aid she cautiously drew the sword out of its scabbard without attracting the general's attention. Then suddenly holding the sword over the general's head she exclaimed in a tone of bold authority, "General Scott, you are my prisoner!"

To this amazing sortie the gallant general quickly replied, "Oh, I surrender! I always surrender at discretion to the ladies!"

When Scott subsequently was defeated in the presidential campaign of 1852 by one of his subordinate generals in the Mexican War, Franklin Pierce, Fanny Crosby (herself a Whig) wrote a little song for the gallant general:

O Whigs, carry me on, carry me far
away,
For election's past and I'm *pierced* at
last:
The *locoes* have gained the day.

Though blind from the age of six weeks, Miss Crosby took a keen interest in political and social events. She was an ardent traveler and lecturer, spoke twice before Congress, and was a close friend of several presidents. She lived in the lifetime of all the presidents except George Washington, from John Adams until Theodore Roosevelt. Among these men she was best known, perhaps, to Grover Cleveland, whom she befriended as a boy of 17 on the occasion of his father's death. Young Cleveland was secre-

Youth Took Over the Church

ONE of the most unique plans to use the talents and enlist the interest of the young people of the church was the one attempted by Fred B. Wyand, pastor of the First Methodist Church, Hinton, West Virginia, when he turned the full responsibility of the church over to his young people from Sunday, August 27, to September 3, 1950.

The Young People had their own board of stewards, board of trustees, pastoral relations committee, etc., elected their church school superintendent, choir director, president of the woman's society of Christian service, church organist, church secretary, and appointed Jack Price, student home from the University of West Virginia, as preacher-in-charge.

They handled all the functions of the church including the worship services and mid-week services. Attendances were excellent and interest was maintained at a high level throughout the entire week.

The entire church was pleased with the results and the church board of stewards has gone on record as approving the idea for a regular annual event.

Dr. Wyand is enthusiastic over the success of the plan and says that any church would profit in discovering in the young people so much heretofore unrealized talent awaiting an opportunity for expression. The young people in their new responsibility saw opportunity for Christian service that they had not realized before and it was the means of opening channels into fields of life service for the church which otherwise might not be seen. Most apparent was the seriousness with which the young people undertook the work and carried it on throughout the week. Sermon themes selected by the young minister were "Why I Believe in God" and "Living Your Religion." A high school girl at the organ console and a young choir under the direction of one of their number added to the impressiveness of the worship service which from beginning to end was conducted with much solemnity. In every respect the young people acquitted themselves well.

Local newspapers were generous in giving space from the time Dr. Wyand mentioned it first to the young people in a group and instructed them in the methods of organization, the functions of the church and the various activities of the different departments of the church.

---

tary to the superintendent of the New York Institution for the Blind, and he became Miss Crosby's amanuensis. It was this friendship which taught Miss Crosby the trait of self-reliance. Although she was 35 years of age and employed as a preceptress at the school, the superintendent forbade her calling on her amanuensis without first consulting him on each occasion. Grover suggested that Miss Crosby "assert her rights" in this matter, with the result that the superintendent beat a hasty retreat and never objected again.

On her eighty-fifth birthday Grover Cleveland wrote her a letter of tribute which expressed the feelings of a multitude of persons who had been blessed by her hymns:

My dear friend:

It is more than fifty years ago that our acquaintance and friendship began; and ever since that time I have watched your continuous and disinterested labor in uplifting humanity, and pointing the way to an appreciation of God's goodness and mercy.

Though these labors have, I know, brought you abundant rewards in your consciousness of good accomplished, those who have known your works and sympathized with your noble purposes owe it to themselves that you are apprized of their remembrance of these things. I am, therefore, exceedingly gratified to learn that your eighty-fifth birthday is to be celebrated with a demonstration of this remembrance. As one proud to call you an old friend, I desire to be early in congratulating you on your long life of usefulness, and wishing you in the years yet to be added to you, the peace and comfort born of the love of God.

Yours very sincerely,
Grover Cleveland.

While at the Institution for the Blind Miss Crosby not only taught English grammar, rhetoric, and Roman and American history; she composed numerous poems, most of which were published in three different volumes. She did not rise to full stature as a poet, however, until her conversion at thirty years of age in the year 1850. From this time on she turned her efforts increasingly to religious hymn-writing, with hymn following hymn in such rapid succession that she began to sign pseudonyms to many. According to Hubert P. Main she wrote under as many as a hundred such pen names and initials, such as "A," "C," "D. H. W.," "F. A. N.," "Ella Dale," "Fanny Van Alstyne," "Jenny V.," "Mrs. Jenie Glenn," "Mrs. Kate Grinley," "Mrs. V.," "Viola," etc. Occasionally running out of feminine names,

(Turn to next page)

The Sacred Pages of the Bible — Brought to Life Before Your Eyes!

A Reverent and Inspiring 16mm Sound Motion Picture Series . . .

"THE LIFE OF ST. PAUL"

This is one of the best known series of religious motion pictures produced by the famed J. Arthur Rank Religious Films organization. A thoughtful, authentic production, this series has become established as one of the finest in the religious film field, for instruction and worship. The five episodes are taken almost verbatim from the Book of Acts — St. Paul's Epistles.

1. ON THE ROAD TO DAMASCUS
13 min. Rental $3 Sale $50

2. THE WAY OF SALVATION
25 min. Rental $7.50 Sale $125

3. FAITH TRIUMPHANT
20 min. Rental $6 Sale $100

4. GRACE OF FORGIVENESS
25 min. Rental $7.50 Sale $125

5. CROWN OF RIGHTEOUSNESS
20 min. Rental $6 Sale $100

Complete Series: Rental $25 Sale $500

For Free Catalog, "Motion Pictures for Religious Education," describing over 200 inspiring religious films and film strips, write to

Religious Dept.

UNITED WORLD FILMS, INC.

1445 Park Avenue, New York 29, N. Y.

Christmas Gifts for Christians

A POCKET PRAYER BOOK

By Ralph S. Cushman. Prayers, Scripture quotations, and poems by Bishop Cushman. Black leatherette binding, 35 cents per copy, 3 copies for $1.00. Deluxe Edition, with white binding and gold edges, 50 cents per copy.

THE POCKET BOOK OF FAITH

A companion book to *A Pocket Prayer Book*, containing Scripture quotations, prayers, and poems, all emphasizing faith. Blue leatherette binding, 35 cents per copy, 3 for $1.00.

CHILDREN'S PRAYERS

By Lucy Gray Kendall. Prayers for daily use and for special occasions, beautifully illustrated. Bound in blue cloth stamped with gold, 35 cents per copy, 3 copies for $1.00.

COVER CASE for THE UPPER ROOM

Black processed leather, with owner's name inscribed in gold, $1.00 each. Give exact name to be inscribed.

Order Today for Christmas

★ **THE UPPER ROOM** ★

1908 GRAND AVENUE
NASHVILLE 4, TENNESSEE

THE IDEAL WAY...

to stimulate fund raising...

BRONZE TABLETS

- church tablets
- door plates
- room tablets
- memorials
- pew plates
- honor rolls

Do as churches and charitable organizations from coast to coast do—make U. S. BRONZE your source for Bronze Tablets of rare beauty and distinction. Our modern plant and art bronze foundry—one of the largest in the country devoted exclusively to bronze tablet work—assure you of the finest quality at lowest prices.

WRITE FOR FREE ILLUSTRATED CATALOG

PROMPT MAIL SERVICE · FREE SKETCHES · FREE ESTIMATES

Bronze Tablet Headquarters
UNITED STATES BRONZE SIGN CO., INC.
570 Broadway, Dept. CM, New York 12, N.Y.

The Window Over the Kitchen Sink

It Was a Symbol of Religious Faith to Aunt Sarah

by H. L. Williams

WE all appreciated the personal integrity and strong religious faith of Aunt Sarah. Through a long life, filled with the usual disappointments, tragedies and bereavements, she had kept her serenity and poise. The most stunning blow she ever received was probably when, in the years of her age, the home in which she and Uncle Abner had lived for years was burned to the stone foundations.

But the aged couple, aided by friendly neighbors, set out to build a new house on the old foundation. As the men worked on the building Aunt Sarah cooked meals on a stove in the barn and kept them well fed. She followed the amateurishly drawn plans with intense interest.

Usually agreeable to all suggestions the workers were surprised when she balked at the kitchen plans. She insisted that a change be made.

"The new house is fine," she said, "but the old house had one feature that this will not have unless the plans are changed. There was a window over the kitchen sink. When washing the dirty dishes and the milk cans I could look through the window and see the hills. I must have a window over the kitchen sink."

I did not think much about the matter at the time but as the years have rolled around I have appreciated that the window over the kitchen sink symbolized Aunt Sarah's religious faith. It symbolizes the faith of many more. Life at the best is a monotonous thing. Many of the tasks, symbolically are dish-washing tasks. Whether it is details in the office, the shop or on the farm it is hard to get a thrill out of the compulsory duties of life. We need the window above the sink through which we can look and see the hills.

It is not a new philosophy. One who lived long before Aunt Sarah had found that it worked. It was an old Hebrew prophet who cried out when the dish-washing tasks became difficult:

"I will lift mine eyes unto the hills from whence cometh my help."

She Sang in the Night

(From page 31)

or being in a masculine mood, she signed her name as "James Apple," "James Black," "Charles Brice," "Robert Bruce," "Lyman Cuyler," "James Elliott," "Frank Gould," "W. Robert Lindsay," "Sam Mart'n," "Sam Smith," or "Rian J. Sterling."

One of the most interesting chapters in her autobiography is that entitled "Incidents of Hymns" in which she describes her methods of composition. She declares that most of her poems were written at night "when the distractions of the day could not interfere with the rapid flow of thought." It was her custom to hold a little book in her hand during this process, not because she could see, but because in some strange way the words seemed to come more readily and were more easily remembered when she was in this posture. The poems came to her sometimes in little snatches but oftener in complete stanzas. Like so many of the blind she was blessed with an excellent memory. Nothing was dictated or written down until it was completely composed in her mind, although she frequently pruned and revised the hymn after it was set down on paper. Strangely enough her best hymns seemed to come to her complete, with no need for revision. "Safe in the Arms of Jesus" was composed and written down for W. H. Doane in less than half an hour while he was waiting to catch a train. On other occasions Miss Crosby would labor three or four hours over half as long a hymn and even then discard the lines as worthless.

Her procedure in hymn production varied. Sometimes she was given subjects for hymn poems to which melodies were added later. On other occasions a new melody would be played for her, and she was asked to compose words to fit the music. This latter technique was used in writing "Blessed Assurance." Miss Crosby's friend, Mrs. Joseph F. Knapp, played the melody on the piano once or twice and then asked the blind hymn-writer, "What does that say to you?" Miss Crosby paused a moment and then replied:

Blessed assurance, Jesus is mine!
O what a foretaste of glory divine!
Heir of salvation, purchase of God,
Born of his Spirit, wash'd in his blood.

This is my story, this is my song;
Praising my Savior all the day long;
This is my story, this is my song;
Praising my Savior all the day long."

Mrs. Knapp agreed, and thus another

great hymn was born!

Sometimes when a new melody was played for her no message would suggest itself. In this case the melody was laid aside for a few days and then tried again. Frequently the message would rush into Miss Crosby's mind so suddenly that she found difficulty in remembering it. On one occasion, for example, Ira D. Sankey played an air for her. She arose suddenly, excused herself, and went to her room, from where she soon emerged with the words of "O My Redeemer." This was the experience of William Howard Doane when the hymn "I Am Thine, O Lord" was composed; and also that of John R. Sweeney with "When My Life Work Is Ended."

Fanny Crosby was subject to these unpredictable periods of sudden and urgent creativity. Ordinarily she was a genial and sociable person, but when a poetic mood struck her she would leave the company without delay or explanation. This, for example, was the experience of Mr. and Mrs. Sankey at Northfield. Miss Crosby had accepted an invitation to go for a drive, but at the last moment refused and asked to be excused. On her way to her room she paused to chat with a group of students. A remark made by one of them seemed to touch her heart and when they went away she sat down to the piano and re-played a tune which Mr. Sankey had tried on her the preceding evening without success. With no effort whatsoever the words came up out of her mind:

O child of God, wait patiently
  When dark thy path may be,
And let thy faith lean trustingly
  On Him who cares for thee;
And though the clouds hang drearily
  Upon the brow of night;
Yet in the morning joy will come,
  And fill thy soul with light.

Because she wrote so many hundreds of hymns, more than once it happened that Miss Crosby would not recognize one of her own productions. This happened in the case of "Hide Me, O My Savior, Hide Me," which she heard sung at Northfield. When she asked Ira Sankey where he got the piece he thought she was joking. Later in the day she asked again, and to her amazement learned that she had written it herself! A similar episode occurred on an occasion when she heard a lady singing "Valley of Eden, Beyond the Sea." Rushing downstairs she exclaimed, "Where did you get that beautiful melody and words?" To her deep embarrassment she was told that she was the composer; and after the hymn was sung again she finally remembered writing it!

Doubtless it was her own radiant

CAPITOL PRESBYTERIAN CHURCH, OKLAHOMA CITY, OKLAHOMA.
ARCHITECTS: NOFTSGER & LAWRENCE

INSURING THE TRUE ECONOMY OF LONG SERVICE

In beautiful churches all over America, furnishings by American Seating Company offer testimony to the true economy of service and satisfaction which extends from generation to generation.

Bodiform pews, chancel furniture, pulpit and communion sets, and architectural woodwork by American Seating craftsmen incorporate all that is best in beauty and dignity, in ecclesiastical tradition and integrity of workmanship. American Folding Chairs, too, are fully in keeping with the quality standards established in more than 60 years of experience.

Our Church Furniture Designers will welcome an opportunity to counsel with you and your architect whenever you plan to build, remodel, or reseat. Please write to us in full detail about your plans and your requirements.

American Seating Company
WORLD'S LEADER IN PUBLIC SEATING
GRAND RAPIDS 2, MICHIGAN • BRANCH OFFICES AND DISTRIBUTORS IN PRINCIPAL CITIES
MANUFACTURERS OF CHURCH, SCHOOL, AUDITORIUM, THEATRE, TRANSPORTATION, STADIUM SEATING, AND FOLDING CHAIRS

CAMP AND CONFERENCE DIRECTORS

LET US PAY THE MEDICAL BILLS FOR *your* CAMPERS

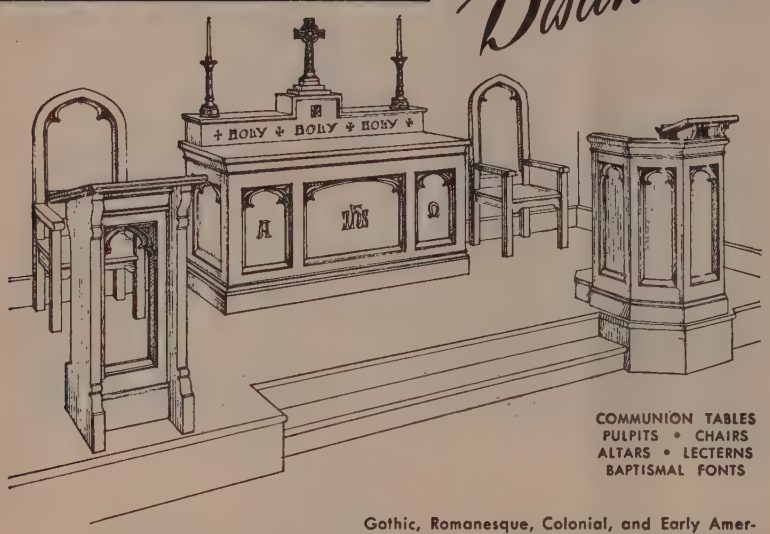
Hundreds of camp men know from experience the prompt courteous attention given all arrangements and claims.

Low Cost **Write for Latest Details**

Provided by a legal reserve nonassessable life insurance company.

BROTHERHOOD MUTUAL LIFE INSURANCE COMPANY
230 E. BERRY STREET FORT WAYNE 2, INDIANA

PEWS, PULPIT AND CHANCEL FURNITURE OF *Distinction*



COMMUNION TABLES
PULPITS • CHAIRS
ALTARS • LECTERNS
BAPTISMAL FONTS

Gothic, Romanesque, Colonial, and Early American designs to harmonize with every edifice.

Send for Illustrated Catalog

Furniture for America's Churches Since 1897

J. P. REDINGTON & CO.
DEPT. B • SCRANTON 2, PENNA.

SENSIBLE SECURITY

For the clergyman the goal of absolute security is a will-o'-the-wisp. Good ministers live dangerously and hazard their fortunes at the Master's word. But a reasonable measure of protection against loss of life and the coming of old age can be arranged "by taking thought for the morrow." The Fund exists to help those who think in these terms.

Write at once to:

PRESBYTERIAN MINISTERS' FUND

AN INTERDENOMINATIONAL ORGANIZATION PROVIDING LIFE INSURANCE FOR ALL PROTESTANT MINISTERS

Alexander Mackie, President
The Oldest Chartered Life Insurance Company in the World
Founded 1717 — Chartered by the Penns in 1759

HOME OFFICE, 1805 Walnut Street, Philadelphia 3, Pa.

BOSTON OFFICE
14 Beacon St.
Boston 8, Mass.

ST. LOUIS OFFICE
1202 Arcade Bldg.
St. Louis 1, Mo.

ATLANTA OFFICE
1415 Candler Bldg.
Atlanta 3, Ga.

CHICAGO OFFICE
Chicago Temple
Chicago 2, Ill.

DALLAS OFFICE
624 Commercial Bldg.
Dallas 1, Tex.

Christian faith and life that enabled Fanny Crosby to write as effectively and profusely as she did. Only occasionally did she ever waver from her consistently joyful and enthusiastic spirit of soul. Her blindness was caused apparently by a doctor's faulty prescription. When an infant of six weeks a slight cold caused an inflammation of the eyes. Since the family doctor was not available a stranger was called in and he recommended hot poultices. The effect of these was ultimately to destroy her vision. Only the brightest of lights would register on the retina of her eyes, and then only on a few occasions. The embarrassed young doctor left the neighborhood and was never heard from again. Yet she never allowed herself to be embittered by this unfortunate incident nor the lifelong handicap which it caused. Late in life she wrote: "I have not for a moment, in more than eighty-five years, felt a spark of resentment against him (the young doctor), because I have always believed from my youth to this very moment that the good Lord, in his infinite mercy, by this means consecrated me to the work that I am still permitted to do. When I remember his mercy and loving kindness; when I have been blessed above the common lot of mortals; and when happiness has touched the deep places of my soul,—how can I repine? And I have often thought of the passage of Scripture: 'The light of the body is the eye; if, therefore, thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If, therefore, the light that is in thee be darkness, how great is that darkness!'"

She showed this remarkable spirit from earliest childhood. As soon as she could walk she played with other children, climbed trees and fences, and rode horseback. Her love of nature and her talent for poetry and music she traced back to her childhood in her home town of South East in Putnam County, New York, where she would often sit on a large rock beside a brook and listen to the trickling waters, the song of birds, the droning of bees, and the piping of locusts and crickets. When only eight years of age she composed a little poem which was to characterize her spirit for the rest of her life:

O what a happy soul am I!
  Although I cannot see,
I am resolved that in this world
  Contented I will be;
How many blessings I enjoy
  That other people don't!
To weep and sigh because I'm blind,
  I cannot, and I won't.

(Turn to page 38)

Will a War Affect Church Fund Raising?

*by George E. Lundy**

THIS is a question which has recently arisen in the minds of the presidents and members of boards of trustees of many colleges in the country, and it is posed in the thinking of pastors and leading laymen and church administration officers, and trustees of Y.M. and Y.W.C.A.'s, hospitals, and other philanthropic institutions which must be constantly approaching the public and presenting their needs with the hope that the funds required to meet them might be forthcoming.

Will a war affect fund raising? Yes . . . a war will affect fund raising.

How? It will greatly increase the amounts which can be secured.

At the time the United States entered World War I, the same question was raised in the minds of these same leaders. Because they did not know the answer to the second half of the question, many of them made the wrong decision in regard to fund-raising enterprises for their institutions, and, as a result, such institutions are without buildings and endowment which they might well have had if their leaders had known the answer to the second part of the question.

Without careful study, and without a knowledge of what had happened during previous wars, most leaders would quickly decide, as many of them did in 1942 and 1943, that it would be impossible to raise any sizable sums of money while the war was in progress.

But in this they would be wrong, for, let me repeat, *the effect of war upon fund-raising is greatly to increase the amounts which can be secured.*

It would, of course, be foolish to make such a categorical statement without having the facts to support it. Well here they are:

During the past 90 years the United States has experienced three major wars: the Civil War in 1861 to 1865; World War I, 1917-1919, and World War II, 1941-1945, and I invite your attention to the effect these wars had upon the giving of the American people.

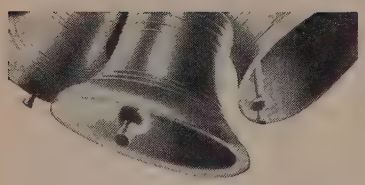
What Happened During the Civil War?

Unfortunately, it is difficult to determine from the records, so far as we are able to find at least, the extent to which the people of America gave of their funds to religious and other institutions during the Civil War period.

We do know, however, that large sums of money were raised during that period to provide nursing care for the soldiers and that the Sanitary Commission was organized to carry on the same sort of work the Y.M.C.A. and Knights of Columbus and other organizations did during the first World War and the second World War. I have been unable to find any record of giving to educational institutions during that period, but fortunately there is recorded, in a book written by Dr. William Warren Sweet, entitled "The Story of Religion in America," information regarding charity in general, and the giving to the churches in particular, during that period.

Dr. Sweet says, "The Civil War period saw the rise of charities on a larger scale than had ever before existed in the United States. Increased giving is noted to Home and Foreign Missions, to Bible and Tract Societies and for the aid of the poor and the homeless. Men of wealth vied with one another in their giving to every good cause. The American Home Missionary Society at the close of the war was maintaining eight hundred missionaries, two hundred fewer than five years before, but the Baptist Home Missionary Society doubled both its numbers of missionaries and its receipts. All the benevolent enterprises of the Methodist Episcopal Church showed a steady increase throughout the years of the war. The Protestant Episcopal, the Old and the New School Presbyterians maintained their activities at least on the pre-war level, and the general complaint in all the churches was for more men rather than for more money. In 1864, the receipts of the American Board of Commissioners for Foreign Missions showed that the receipts of the society had increased more than fifty percent since the opening of the war and that old deficits were wiped out and a surplus created. In 1860, the Methodist Episcopal Church reported $270,000 for home and foreign missions; in 1865, $607,000. In the New School Presbyterian Church the amount contributed for foreign missions in 1860 was $30,000; in 1865, $112,000; in the Old School Church the figures were $137,000 in 1860 and $180,000 in 1865, while missionary giving in the Baptist denomination increased from $88,000 to $153,000. In 1865, twenty-six mission-

*This article is taken from a booklet, "Will a War Affect Fund-Raising; If So, How?" by George E. Lundy. If you wish the complete booklet a copy may be secured without cost by addressing Marts & Lundy, Inc., Harter Bank Building, Canton, Ohio, or 521 Fifth Avenue, New York 17, New York.



Three Helpful Facts About BELL MUSIC For Your Church

1. **You can get true bell tones, without bells.** Stromberg-Carlson electronic Carillons give you true, rich bell tones **naturally,** by striking metal on metal—the way a bell is struck.
2. **It's easy to have strong, clear tower music.** You are sure of fine reproduction with Stromberg-Carlson Carillons . . . perfected by Stromberg-Carlson's half-century of communications experience.
3. **There's a Carillon for every church budget.** Stromberg-Carlson models range from a single-bell unit that can strike the hours, and toll like a true swinging bell—up to a magnificent 38-note Carillon that your church organist can play **easily** and with full expression. Several models with automatic or "rollamatic" operation.

Write for beautiful descriptive brochure. Just send a postal to Dept. CM-12, Stromberg-Carlson Company, Rochester, N. Y.

STROMBERG-CARLSON *Carillons*

"THERE IS NOTHING FINER"®

Checker

COAT and HAT RACKS

Checker Wardrobe equipment keeps wraps "in press" and aired on spaced coat hangers; provides individualized spaces for hats on ventilated shelves; has checkroom efficiency that assures large capacity in small floor space. The 5-ft. portable unit shown above accommodates 50. In the Checker line you will find an efficient answer for every church and Sunday School wraps problem—units ranging from 6 place costumers to complete checkrooms and including NEW Special Primary Department Racks for little children.

Write for Catalog No. CK-33

VOGEL - PETERSON CO.
624 So. Michigan Ave., Chicago 5, Ill.

ary societies, home and foreign, gave $3,000,000 to the cause."

What Happened During World War I?

Fortunately, for this period we do have authentic records in government files as to the amount of money that people gave to various enterprises during World War I. The people of this country had been giving in the years preceding the war an average of about $500,000,000 per year, to all educational, religious and philanthropic enterprises, but the amounts they gave during the World War years were far in excess of this amount, as the comparison of giving in the three years before the war and the three war years reveals.

I have no doubt that part of this increased giving went to further war work projects, but I am just as sure also that churches, colleges and other philanthropic institutions also received greatly increased amounts.

I am not able to furnish information regarding giving to churches for this period, but that the colleges received a considerable part of this increased giving is indicated by the fact that in the decade from 1900 to 1910 the total value of investments in college property and endowments increased during the decade by $335,000,000, while during the decade from 1910 to 1920, which included the first World War, the increase in the value of the plant and endowment for American colleges was $532,000,000, or approximately 60 per cent greater than it was during the decade just preceding.

What Happened During World War II?

This great outpouring of gifts by the people attracted wide attention, not only among the leaders of institutions which were concerned, but by business men and financial interests as well.

In the August 9, 1943, issue of the Wall Street Journal, the headlines of an article read as follows:

$2 BILLION IN GIFTS

Surge of Generosity Aids Charities, Reform, Religious Groups

Taxes Thin Ranks of Great Philanthropists But This Year's Giving Sets Record

REPEATS PATTERN OF 1917-18

The text of the article follows:

"Americans are giving their money away at the fastest rate on record.

"While the ranks of the great philanthropists are thinning, a 10-city survey indicates the average man has adopted philanthropy as his own. Professional observers estimate that after paying more for groceries, writing checks for taxes and buying bonds, the people will give away more than $2 billion in 1943.

"That's far more than double the donations calculated for 1929. The citizen in the role of philanthropist likes best of all to bestow his cash upon war campaigns, but he hasn't forgotten civilian benevolences, great or small.

"Some universities at least are attuned to the present spirit of free giving. Chicago University reports gifts from corporations for research, as well as other contributions, have swelled. Some individual gifts come from the wealthy, but most are from the moderate-income group. The university lays the increase to public consciousness that free institutions must be given all possible support in wartime.

"At Harvard's commencement this summer, gifts for capital of $4,065,681 were announced for the fiscal year—a sum comparing with $2,136,000 for the previous twelve months. Northwestern University (which got one whopping gift of $20 million last year) has now received its first memorial to a graduate killed in the present war — $6,000 from the parents of a Navy lieutenant, for tuition of a worthy student. As the war goes on, the university expects more such gifts.

"Experts trying to puzzle out an explanation for the wartime boom in generosity point out people have more cash in their pockets; can find fewer things to buy, so give more readily when asked — or without being asked. Then, too, the excitement of war customarily inspires certain types of altruism — benefactions rose in the 1860's, in 1917-18, and now.

"Giving for religious purposes appears to be on the rise generally. Figures for all groups are not available, but churches of 19 Protestant groups received $353 million in 1942, compared with $283 million in 1934."

Giving to Churches

The United Stewardship Council keeps a record of the annual giving to most of the larger denominations in the country. During the years previous to the war, and during the war period, they were gathering these statistics from 26 denominations, and from their report comes the interesting information that giving to these churches increased about 70 per cent during the war period. Comparing the four years previous to the war and the four years of the war indicates that just previous to the war the giving to churches was running along fairly evenly, but in 1942 it began to climb and in 1945 it reached a total of more than $500,000,000, as compared with about $353,000,000 in 1941.

Yet there is tragedy in these figures. Hundreds of churches and scores of colleges did not seek the funds they needed because their leaders were either shortsighted or timid. Large as the giving of the people was, still they did not

give away all their money. In 1941 the total savings of individuals in the United States amounted to 56 billion dollars; in 1945 it was 148 billion dollars. In spite of high income taxes, higher cost of living and greatly increased giving, the people saved 92 billion dollars in four years. They are not to be blamed for not giving more; the fault lies with those who should have asked them but failed to do so.

Yes, war does affect fund-raising, but contrary to what most persons who have not studied the matter would be likely to conclude, *it does not decrease giving, it greatly increases it.*

Why?

Well, there probably are several reasons why —

1. People have more money to give.

2. During war, restrictions are such that they cannot spend their money, consequently have much larger free funds than they would have during the peace.

3. Another reason, I am sure, is that people are prone to think less of themselves during the war and more of others, and they come to have a new conception as to the implications of the money which they do have; that it cannot all be used selfishly to satisfy their own desires, but that some of it must be used for the common good.

4. Frankly, however, I think the most fundamental reason is that the storm and stress of war brings people into closer relationship with God. In other words, there is a spiritual revival which cannot help but bring about a greater spirit of generosity.

EVANGELICAL CHURCH SYNOD DENOUNCES REARMAMENT

Velbert, Germany—A resolution denouncing German rearmament and urging Christians to "continue their efforts toward peace in faith" was adopted here by the Synod of the Evangelical Church in the Rhineland.

The resolution declared that rearmament would hinder Germans "in fulfilling necessary social tasks, promote the resurgence of nationalistic trends, and turn eastern and western Germany into two hostile camps, with the danger of leading to war."

"We do not believe," the resolution said, "that the German people are in a position to stand the outer and inner burdens of a rearmament or even of a new world war."

Read
CHURCH MANAGEMENT
Found in Prospering Churches

TEACHING STEWARDSHIP DIETZ

Gem Bank popular for collecting Birthday, Missionary and special offerings. Plastic base and top; locked with bolt and nut. Each only $1.50. At your dealer.
Complete catalog of Sunday School supplies Free. Write today.
WM. H. DIETZ, INC. 10 S. Wabash, Dept. 24 Chicago 3, Illinois

For Greater Efficiency
STANDARD CHURCH RECORDS
Proven and Tested for 25 Years
Ask for Samples
CHURCH SYSTEMS CO.
326 W. Market St. York 8, Pennsylvania

ST. JOHN'S EVANGELICAL CHURCH
Lewisburg, Pennsylvania
Illustration is the exact size that appears on the offering envelope.

Individualize Your Church Offering Envelopes

Pride in the local church is one of the greatest incentives to liberal giving.
Let us tell you how an attractive picture of your own church can be imprinted on your offering envelopes. It will improve their appearance and build church loyalty. Cost is no greater than the older types of envelopes.

ASK FOR FULL PARTICULARS
NATIONAL CHURCH SUPPLY COMPANY
Chester, West Virginia

The Most WONDERFUL STORY... ...Ever Told!

in three entirely different ways...
- HOLY CHILD
- CHRISTOPHER MOUSE
- WHEN THE LITTLEST CAMEL KNELT

35mm Single Frame kodachrome FILMSTRIPS

HOLY CHILD OF BETHLEHEM
The Christmas Story in exquisite kodachromes with real people in beautiful costumes. An unforgettable program for the church school Christmas service.

A charming and reverent cartoon of the Christmas Story as told by the Littlest Camel. Children love it... Grown-ups enjoy it.

CHRISTOPHER MOUSE
A delightfully different story of the Christmas Message teaching children... It is more blessed to give than to receive.

WHEN THE LITTLEST CAMEL KNELT

Cathedral Films
1970 CAHUENGA BLVD. HOLLYWOOD 28, CALIF.

CATHEDRAL FILMS, DEPT. CM-12, 1970 CAHUENGA BOULEVARD, HOLLYWOOD 28, CALIFORNIA

CHRISTOPHER MOUSE	LITTLEST CAMEL KNELT	HOLY CHILD
☐ With manual $10 ea. ($____)	☐ With manual $10 ea. ($____)	☐ With manual $10 ea. ($____)
☐ With records $15 ea. ($____)	☐ With records $15 ea. ($____)	☐ With records $15 ea. ($____)

NAME_____ STREET ADDRESS_____
CITY_____ ZONE____ STATE_____
Save COD postal charges by enclosing check_____ Money Order_____

"Light" has from time immemorial been recognized as a symbol of God's presence. In the Christian religion especially the use of lighted lamps and candles to signify the spiritual light brought to the world by Christ, goes back to the early days of the Church's history.

A particularly appropriate and growing custom is the beautiful and moving candlelight service. Few ceremonies so adequately express man's duty to carry the Light of Christ to others . . inspire quiet prayer and meditation. . . encourage and increase regular attendance to the church. "*Let your light so shine before men that they may see your good works and glorify your Father Who is in heaven.*"

A special Candlelight Service, prepared through the collaboration of several well-known clergymen, has now been organized in printed form. It may be shortened or made more elaborate, according to local circumstances. We will gladly send you a copy on request.

Will & Baumer religious candles are made in strict accordance with the high purpose for which they are used. They have molded into them 94 years of diligent research, patient craftmanship and only the finest materials. They are smokeless, dripless and odorless. They burn clearly and steadily under all conditions.

The NEW Will & Baumer Candlelight Service Kit contains 61 pieces as follows:

1 Christ Candle 20x1 1/2 in.
12 Apostle Candles 16 5/8x1 1/16 in.
48 Congregation Candles 5 1/2x11/32 in.
Complete Kit $8.00
Box of 24 supplementary Congregational candles 90

MAIL YOUR ORDER TODAY!

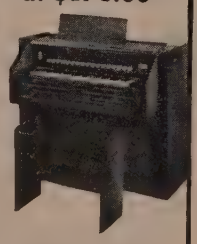
There is a Will & Baumer candle for every service and ceremony, including Eucharistic Candles, Vesper Lights, Vigil Lights, etc. Complete information and samples promptly sent upon request. Phone or write nearest branch office today.

WILL & BAUMER CANDLE Co., Inc.
Established 1855 Syracuse, N. Y.
The Pioneer Church Candle Manufacturers of America

New York 15 E. 32nd St. | Boston 71 Broad St. | Chicago 162 N. Franklin St. | Los Angeles 952-54 S. Flower St. | Montreal 422 Notre Dame St., E.

ELECTRIC ORGANS at $870.00
for Small Church or Chapel

Other models as low as $75. Write for catalogue on all these organs.
We can also supply you with stained glass and church furniture of all kinds.
Free Catalogue.



WHITTEMORE ASSOCIATES
16 Ashburton Place, Boston 8, Mass.

Manufacturers of
Bronze
HONOR ROLLS
MEMORIALS
SCULPTURED
BAS-RELIEFS
PLAQUES
TABLETS
NAME PLATES
LETTERS

Architectural Bronze & Aluminum Corporation
General Office and Factory
2342 W. BELMONT AVE.
CHICAGO, ILLINOIS

"Sketches Submitted Immediately for Approval"

She Sang in the Night

(From page 34)

On the infrequent occasions when her spirit did waver, often as not she turned the experience into another hymnic triumph. There was the time, for example, when she wrote "Hold Thou My Hand." For several days she had suffered a feeling of great depression. All seemed dark, and to one who is customarily cheerful, such an experience is doubly distressing. In her despair she cried in prayer, "Dear Lord, hold Thou my hand." Almost at once a sweet peace as of perfect assurance swept over her heart. Her prayer had been answered, and suddenly the lines of a hymn began swelling up within her:

Hold Thou my hand, so weak I am and helpless,
I dare not take one step without Thy aid;
Hold Thou my hand, for then, O loving Savior
No dread of ill shall make my soul afraid.

Like so many of the Christian writers and leaders of her age, her subjects frequently touched on death, heaven, and the hereafter. This reached a point where it was almost a preoccupation with her as it was with her contemporaries and fellow-workers, such as Moody and Sankey. In the case of Fanny Crosby it should be remembered that she never knew her father; he died when she was only a year old. When she was twelve years old an epidemic of cholera ran through the countryside, and the villagers at Ridgefield, Connecticut, where she lived at the time, dwelt under the shadow of a mortal fear. This impression was etched deeper during the winter and spring of 1848-49, when she was teaching at the New York Institution for the Blind. Cholera struck New York City. The dread disease reached into the school for the blind, and Miss Crosby helped to care for the young victims. Frequently during the long night watches the strange stillness of the streets would be broken by the hoarse voice of some city official knocking at the door of a bereaved household and shouting, "Bring out your dead." Within a short time she herself suffered some of the symptoms of the disease and narrowly escaped a serious case of cholera. It was in the following year that Fanny Crosby was converted at 30th Street Methodist Church, and although she attributes her conversion to a dream about the death of Theodore Camp, it can hardly be denied that the harrowing experience of the cholera epidemic had something to do with it also.

Here, for example, is a poem she

wrote in 1848, entitled "Time Chronicled in a Skull," with the explanatory by-line: "A skull was once placed in my hand and I placed a watch inside it. The thoughts that came to me then were afterwards written out in a poem."

Why should I fear it? Once the pulse of life
Throbbed in these temples, pale and bloodless now.
Here reason sat enthroned, its empire held
O'er infant thought and thought to action grown:
A flashing eye in varying glances told
The secret workings of immortal mind.
The vital spark hath fled, and hope, and love,
And hatred,—all are buried in the dust,
Forgotten, like the cold and senseless clay
That lies before me: such is human life.
Mortals, behold and read your destiny!
Faithful chronometer, which now I place
Within this cavity with faltering hand,
Tell me how swift the passing moments fly!
I hear thy voice and tremble as I hear,
For time and death are blended—awful thought.
Death claims its victim. Time, that once was his,
Bearing him onward with resistless power,
Must in the vast eternity be lost.
Eternity, duration infinite!
Ages on ages roll unnumbered there;
From star to star the soul enraptured flies,
Drinking new beauties, transports ever new,
Casting its crown of glory at His feet,
Whose word from chaos to existence called
A universe; whose hand omnipotent
Controls the storms that wake the boundless deep,
"And guides the planet in its wild career."

Innumerable persons who lived during the tragic days of the 19th century, crushed by the sorrows of Civil War, epidemics and industrial unrest, were moved to accept Christ by Fanny Crosby's sweet hymns of heaven. One of the best known was "Saved by Grace." Scores of persons testified to the redemptive power of this otherworldly hymn.

Many of these hymns were inspired by incidents of death and dying. There is, for example, the story of "I See the Light." A Boston harbor pilot on his deathbed looked up at his friends and said, "I see the light." Thinking him to be dreaming, or delirious, they asked, "What light? Boston light?" "No," he replied. "Highland Light?" "No." "Minot Light?" "No," the dying pilot answered, "I see the Light of Glory, now let the anchor go." And with this his spirit quietly slipped away to its final anchorage in the harbor of heaven.

I see the Light, 'tis coming,
It breaks upon my soul;
It streams above the tempest,
And ocean waves that roll.

From skies with clouds o'er shadowed,
The mist dissolves away;
I see the Light that leadeth,
To everlasting day.

With joy no words can utter,
My heart is all aglow,
I see the Light of Glory,
Now let the anchor go.

Fanny Crosby was married in 1858 to Alexander Van Alstyne, whom she had known both as a pupil and teacher in the Institution for the Blind. Van Alstyne was sympathetic with his wife's poetic efforts and he not only insisted that she retain her maiden name for literary purposes but assisted her in the composition of music for many of her hymns.

In 1900 the Van Alstynes moved to

(Turn to next page)

Christmas Again

By Norma C. Brown*

Christmas! Christmas again!
But not too soon.

Its first glad peal fell on my ears
"Like sweet bells jangled out of tune,"
And I how little guessed
The dissonance, so harsh and grating,
Was but the measure of the chasm of deep need—
The great abyss within—which all my loud denial
Had hidden from myself alone.

Above the avalanche of noise,
Roaring hard upon the ramparts of my soul,
I could not catch the gentle beat of wings
Or hear the sweetness of the angels' song.

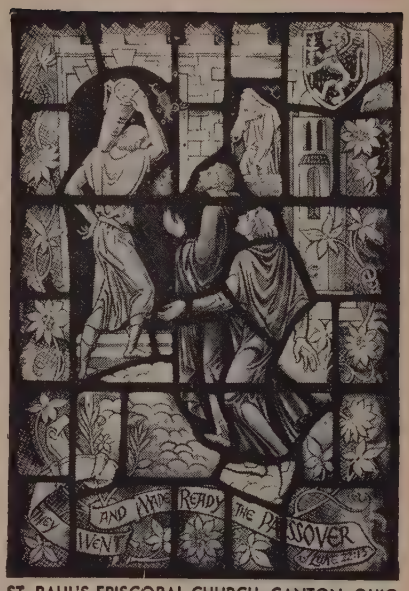
Yet all the strident shouts of earth,
Which echoed through the whole of me
The rasping, screeching tumult of a world
Gone mad with power and speed and gold,
Could not avail to silence that clear call.

A fragile fragment of the melody
Broke through the pandemonium of my soul;
Broke through to haunt the emptiness
Which no confusion could conceal.
Broke through to haunt and then to lure;
To lure and then to claim;
To claim and then to cleanse;
To cleanse and make me new.

Now rang the glad song full and free
Through every glen and canyon deep,
Up every hill and mountain steep,
Through all the arches of the skies
And every joy-filled cranny of my leaping heart.

Christmas! Christmas again!
And not too soon.
The world and all of life are NEW.
Whenever might this be
If Christmas had not come?

*Pastor of First Christian Church, Mt. Sterling, Illinois.



ST. PAUL'S EPISCOPAL CHURCH, CANTON, OHIO
REVEREND HERMAN S. SIDENER, S.T.D., RECTOR

ONE OF FOUR
SMALL WINDOWS

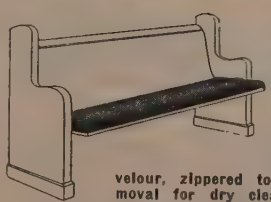
originated in the Rambusch studio-workshops for the sacristy of Saint Paul's Episcopal Church..... For a copy of "Stained Glass", an interesting reprint from the Encyclopedia Americana, write

RAMBUSCH

40 WEST 13TH STREET, NEW YORK 11, N. Y.

Read
CHURCH MANAGEMENT
Found in Prospering Churches

FOAM RUBBER
PEW CUSHIONS



MADE FOR YEARS OF USE!

Filled with foam rubber. Cover in your choice of wide color range of velour, zippered to facilitate removal for dry cleaning and replacement. Custom tailored to fit your pews. Send number and size of pews for free sample and estimate.

BERNARD-SMITHLINE CO.

23-06 38th AVE., LONG ISLAND CITY, N. Y.

CHRISTMAS IS
BIBLE-GIVING TIME
...no finer gift than a Bible, no finer Bible than National

No. 254X. India paper gift edition. Approximately one inch thick; genuine leather overlapping covers; gold edges, fully flexible.

No. 453C. Crystal-Clear Home Reference Bible with Concordance. Easy-to-read type; self-pronouncing; overlapping covers, gold edges, genuine leather.

WHEREVER BIBLES ARE SOLD

Ask for National BIBLES
BELOVED KING JAMES VERSION

NEW
COLORFUL
WEEKLY
PAPER
for Children

Your Primary classes will look forward to this new, full-color weekly paper. Four pages of Bible stories, handwork, things to do, and a fiction story. Also a picture-strip Bible story in full color, complete in each issue. Use in Uniform or Graded classes. Under 2c. per Sunday, per pupil. Large—8½ x 11¾ inches.

WRITE TODAY FOR FREE SAMPLE

The Standard Publishing Co.
20 E. Central Parkway Cincinnati 10, O.

ILLUMINATED CHURCH SIGNS
BEAUTIFUL
PERMANENT
LOW COST
(Send for Catalog)
THE WINONA CHURCH SIGN CO.
Dept. CM-120
Winona Lake, Indiana

Churches Should Fight Dangers of Dark Streets

EVENING attendance at your church may be suffering because of inadequate street lighting. Darkness on streets and highways is recognized as an important contributor to crimes of violence, juvenile delinquency, assault, auto thefts and burglaries. Because of this, dark streets and inadequate lighting are a definite influence on evening church congregations, a recent survey conducted by the Street and Traffic Safety Lighting Bureau reveals.

Most churches are located on poorly-lighted secondary streets, away from the noise of Main Streets. Movies and other centers of night recreation usually are located in the brightly-lighted sections of town to encourage attendance and patronage.

Many people who are aware of the dangers of darkness, hesitate attending night church functions, particularly those which involve the attendance of children and young people.

It is well known to the police of all cities that "muggings," robberies, attacks on women, seldom occur in well-lighted streets. Thieves, thugs and juvenile delinquents look for blind spots to commit their crimes. Where there is abundant light, you are relatively safer.

Inadequate lighting's effect on the nation's traffic toll is also well known. Last year more than 30,000 people were killed in automobile accidents. Yet, how many people realize that twice as many serious accidents occur at night as happen during daylight hours.

Each year more people are killed and injured on our highways than there are men in the United States Army plus the United States Air Force. Combined, these two fighting arms have a strength of 920,000 men, but 1,400,000 were killed and injured on our highways.

Churches, as organizations, are being urged to take an active part in remedying this deplorable condition.

The lights upon which we depend for seeing our way through most of our cities after sunset were installed twenty to fifty years ago, before there were as many cars, busses and trucks as we have today. They are out-dated, and as inefficient as the Model T Ford.

Better street lighting is an important goal for those who believe in a better tomorrow. We've got to have it!

Churches have a direct influence with millions of people. For the sake of your fellowman, it is most important that they assume an active role in support of local street lighting improvement campaigns. In the interest of combatting the constant growing traffic toll, as a means of discouraging crime and juvenile delinquency and in the interest of promoting civic betterment, the church must make demands for appropriate action.

Programs can be started with the co-operation of your local electric utility company to make surveys to determine what street lighting facilities your town or city needs to meet modern requirements. Representatives of the church should then make these demands known to local authorities. Everybody benefits from civic improvement, and the decent citizens who use the cities' streets at night to attend church, shop, transact business or meet social obligations can do so without fear.

She Sang in the Night

(From page 39)

Bridgeport, Connecticut, for their health. Two years later Mr. Van Alstyne died, but Fanny lived on to the age of ninety-five. She was an esteemed and active member of First Methodist Church in Bridgeport, and it is said that her funeral was the largest ever held in the city of Bridgeport, with the possible exception of P. T. Barnum, the circus king. She was buried in a modest plot in Mountain Grove Cemetery. In evidence of the esteem in which the world holds her is the testimony of the caretaker, who declares that more people ask to be shown to her resting place than for the grave of P. T. Barnum or Tom Thumb!

The church folk of Bridgeport were determined that a suitable memorial be established. The Fanny Crosby Circle of King's Daughters purchased complete equipment for the care of the sick and installed it in a special room at the Bridgeport Christian Union, a mission for homeless men. On the 100th anniversary of Miss Crosby's birth (she was born on March 24, 1820) this was dedicated, and above the door of the large sunny room was inscribed: "Infirmary—In Memory of Fanny J. Crosby."

When she was alive, Miss Crosby frequently visited gospel missions and worked among the men. It was appropriate, therefore, that a niche in the south wall of the chapel room of

the Bridgeport Christian Union was set apart as a memorial to the blind hymn-writer whose hymns have been of such frequent and effective use in mission work. Beneath a life-size portrait of Miss Crosby there is lettered in red the third stanza of one of her best-known hymns, "Rescue the Perishing." This hymn was written as a result of a young man's conversion while Miss Crosby was engaged in evangelistic work in a New York City mission:

Down in the human heart,
Crush'd by the tempter,
Feelings lie buried that grace can restore;
Touch'd by a loving heart,
Waken'd by kindness,
Chords that are broken will vibrate once more.

Rescue the perishing,
Care for the dying;
Jesus is merciful,
Jesus will save.

In 1922 the Fanny Crosby Circle of the King's Daughters initiated a movement to establish a larger and more suitable memorial. Under the efforts of Dr. Chester C. Marshall, then pastor of the First Methodist Church of Bridgeport, a National Fanny Crosby Memorial Committee was formed, with Dr. S. Parkes Cadman as chairman. As a result of this campaign sufficient funds were received to purchase and endow a 28-room Memorial Home for aged men and women. Later adjoining property was added, and at present a total of twenty-eight women and eight men are being cared for in this institution.

Among the treasured keepsakes of this Memorial Home is Fanny Crosby's favorite rocking chair, a small and simple piece of furniture with faded brocade seat. It is brought out only on special occasions, when the matron may remind the visitor of Miss Crosby's debt to her grandmother. It was she who taught Fanny how to pray. At evening it was her custom to call the little blind girl to her old rocking chair, where they would kneel down together and repeat some simple petition. Miss Crosby never forgot these lessons in prayer, and many years later she wrote a poem about the chair:

There are forms that flit before me,
There are tones I yet recall;
But the voice of gentle grandma
I remember best of all.

In her loving arms she held me,
And beneath her patient care
I was borne away to dreamland
In her dear old rocking chair.

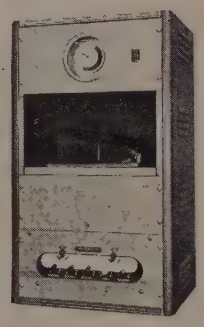
During the course of her ninety-five years Miss Crosby went through many and varied experiences. She was known and loved by people in all walks of life.

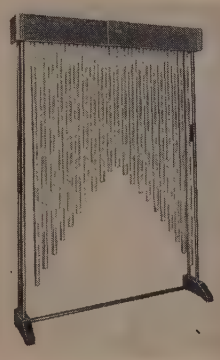
BELLS and CHIMES
for your church tower
$853.00

Give Your Church a Voice! Beach Tower Systems Tell the Old, Old Story to the Community Seven Days a Week . . . Can Be Heard for Miles

TOWER BELL REPRODUCER - - - $853.00 and up

The music of 63 Cast Bells packaged into an economical but versatile system with manual and clock operated programs which can be set one week in advance. Complete with tower or roof-top speakers and connecting cable for easy installation. Automatic changer and high fidelity amplifier will magnify the beautiful tones of bells from the Beach library of over 150 well-known hymns. It also can be used as a public address system by the addition of microphones and inside speakers.





TOWER CHIMES - - - - $1050.00 and up

Harmonically tuned sets of chimes of 13, 21, 25 and 32 notes can be played by an organist from a separate keyboard or the organ manual. Their mellow tones may be used inside for church services or amplified through Tower sound projectors. Beach's exclusive electronic pickup system excludes all outside sounds and projects only the tones of the chime being played.

MINICHIME - - - - $1090.00 and up

The MiniChime, miniature electronic bells, is the latest development in Chime and Bell instruments. The MiniChime tone is produced by small metal bars octave harmonically tuned. It may be used for either inside chime tones or outside bell tones and is available in 21 and 25-note models.

COMBINED SYSTEMS of BELLS and CHIMES - - $1453.00 and up

No longer is it necessary to choose between chimes or bells for your church tower, for Beach now makes these systems available in combination. The Reproducer playing automatically all week plus the manually played chimes . . . makes a well rounded system for any church.

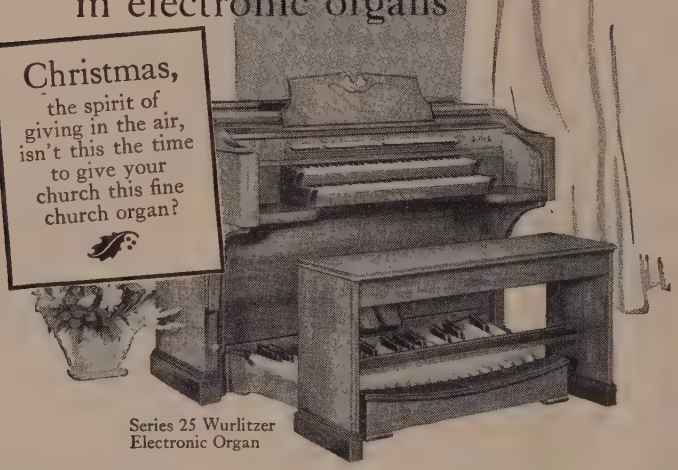
Send for fully illustrated and descriptive brochures

BEACH INSTRUMENT CORPORATION
165 Oraton Street Newark 4, New Jersey

it's New... it's a Wurlitzer

the latest and finest in electronic organs

Christmas, the spirit of giving in the air, isn't this the time to give your church this fine church organ?



Series 25 Wurlitzer Electronic Organ

Fresh from the hands of Wurlitzer craftsmen, this new Wurlitzer Series 25 represents a notable advance in electronic organs. Fast but velvet-like action speaks and falls silent in split-second timing with the organist's fingers. Pre-set pistons bring out dominant solo voices of new richness and beauty—each voice with its own perfect accompaniment. And the full majestic beauty of the organ ensemble is truly a triumph in electronics.

Console arrangements and playing dimensions rigidly conform to recommendations of the American Guild of Organists. And the Series 25 is reasonably priced.

THE RUDOLPH WURLITZER COMPANY, NORTH TONAWANDA, NEW YORK • EXECUTIVE OFFICES, CHICAGO, ILLINOIS

WURLITZER

World's Largest Builder of Organs and Pianos Under One Name

Considering a Piano? More people buy Wurlitzer Pianos than those of any other name.

***New* CERAMIC CROSS**

PLANTER OR VASE

Copyright 1950

10" tall, 7¼" wide, 2" deep

An Ideal Gift for Every Church and Christian Home
Inspiring, Graceful and Practical

$3.50 PREPAID without plant

Cash with order or sent C. O. D. plus postage

Courtesy to Sales People and Dealers

COUNTRY CHURCH SUPPLY HOUSE

8226 Santa Monica Boulevard, Los Angeles 46, Cal.
Telephone GLadstone 6456

Why not replace your old pulpit and chairs with new, complete, or a piece or two at a time?

ENDICOTT CHURCH FURNITURE, Inc.

Winona Lake, Indiana

This remarkable woman could fellowship with presidents, generals, or clerks, editors, educators, or evangelists, musicians, railroad men, or farmers. Whether speaking before Congress or kneeling with drunkards in a Bowery mission, whether delivering a poem to the Chautauqua Assembly or being initiated into the Eel Clan of the Onondaga Indians, she took in easy stride what would abash many a more modern and less handicapped woman. Most of her hymns were couched in language of the orthodox theology of her day, yet she was by no means of a narrow or sectarian spirit. When during a series of meetings in Baltimore Dr. Gilman of Johns Hopkins University wanted a hymn suitable for a mixed gathering with Jews, Roman Catholics, and Protestants, none could be found in the hymnals of the day. An appeal was made to Fanny Crosby to fill the need, and in a short time she produced "Let Him Be All in All":

Surely the life of this woman is a testimony to the grace of God, who can make his children sing even in the night! The English hymn-writer, Frances Ridley Havergal, voiced a tribute which is echoed in the hearts of millions of Christians who have been blessed by the hymns of Fanny Crosby:

Sweet blind singer over the sea,
Tuneful and jubilant, how can it be,
That the songs of gladness, which float so far,
As if they fell from an evening star,
Are the notes of one who may never see
"Visible music" of flower and tree.

How can she sing in the dark like this?
What is her fountain of light and bliss?

Her heart can see, her heart can see!
Well may she sing so joyously!
For the King Himself, in His tender grace,
Hath shown her the brightness of His face;

Dear blind sister over the sea!
An English heart goes forth to thee.
We are linked by a cable of faith and song,
Flashing bright sympathy swift along;
One in the East and one in the West,
Singing for Him whom our souls love best,

Sister! what will our meeting be,
When our hearts shall sing and our eyes shall see?

Bibliography

Crosby, Fanny J.—"Memories of Eighty Years" (An Autobiography). (James H. Earle & Co., Boston, Massachusetts, 1906.)

Crosby, Fanny J.—"Bells at Evening and Other Verses," With Biographical Sketch by Robert Lowry, D. D. (Biglow & Main Co., New York and Chicago, 1899.)

Rector, Mrs. Orville—"Fanny Crosby, the Blind Gospel Song Writer." (Fanny Crosby Memorial Committee, Bridgeport, Connecticut, 1927.)

Adams, The Rev. Fred Winslow—"Fanny Crosby Memorial Service" for use on Fanny Crosby Day, March 20, 1927. (Fanny Crosby Memorial, 150 Fifth Avenue, New York, New York, 1927.)

Stewardship Comes Home

What It Means to the Man Who Gives

*by G. C. Mahle**

IN most instances I accept invitations to make speeches with almost immodest alacrity but I must confess that this assignment was one that I dodged as long as I could. All we church members would like, to quote a song popular fifty years ago, "to be carried to the skies on flowery beds of ease" rather than to tackle the matter of church financing, but we must face the unescapable fact that as Dr. Fowler, the fourth president of Northwestern, said eighty years ago, "The final force under God is money." So today is the most important one in the current history of the First Presbyterian Church because all of its 1950 attainments are dependent on the decision that you and I make now.

WHY should we give
HOW MUCH should we give
WHAT shall we give

This morning I want to ask myself, therefore, and you also, three questions that we have a right to ask when anybody suggests a financial outlay, and those three questions are these: First, Why should I?; second, How much shall I put into it?; and third, What shall I get out of it?

Why should we invest money in the church? To answer that question we must get back to basic fundamentals and consider the status of civilization today. Everyone is fearful of the future. To find the same degree of confusion, incompetency and ignorance that prevails today, we must go back to Rome under the times of Nero or Caligula or to England under Henry VIII or Charles II.

The reason for this confusion is plain. Material sciences have outstripped the basic science. The world has shrunk more in the last twenty-five years than in the previous twenty-five centuries. It has become a teeming tenement neighborhood with too many families on each floor, too many floors in each building, too many buildings in each block. Naturally in a crowded situation like that, the basic science — the science of how to get along with each other—must not be neglected or else disaster will come. That's why I called it a basic science.

Now what kind of a science is it? What are its fundamentals? Where can we learn it? Well, if you want to find out what chemistry is like, you go into a chemical laboratory. If you want to find out what the science of medicine is, you go to a hospital, so if you want to find out what the fundamentals of this science of living together are, you must go to that place in our economic system where the science is most closely applied.

That place of course is the business world because as you all know, no businessman can be successful unless he can get along with people. Now what are some of the precepts of business? The motto of the Rotary Club is "He profits most who serves best," and put into concrete form that means that the manufacturer who makes a tire that will go 40,000 miles will be more successful and make more money than his competitor whose tire runs only 30,000. It means that the hotel whose clerk remembers you and calls your name before you sign the register, which leaves a morning newspaper outside of your door, which does more than you expect when you go there, is going to make more money because it's going to get more business than its less-alert competitor. Now how is another way to express the Rotary Club adage? Turn to the picturesque, allegorical language of the Orient and you will find the same idea expressed in the sentence, "If a man asks you to go one mile with him, go with him two."

And there is another adage in business—"The customer is always right"—expressed so often over the radio and in newspaper advertisements with the statement that if the article is unsatisfactory "you will get your money back" or "you will get double your money back." Well, how did they designate that business principle 2,000 years ago? "If a person smite you on one cheek, turn the other." The temperament necessary for a successful carry-

*President of the Sugar Creek Creamery Company, Danville, Illinois.

RICHER FULLER GLORIOUS
GABEL'S GAY BELLS
Electronic Carillon Bells
The finest automatic tower bell reproducer that can be purchased, sending forth daily, the wonderful tones of a large Taylor Cast Bell Carillon, recorded by a leading Bell Master.
In a comparative demonstration you will choose Gabel's Gay Bells.
Priced with 28 hymns from $853.00 to $5,000.00 F.O.B., Orange, N. J.
Installation extra
Full particulars and record list sent upon request
GEORGE D. GABEL
754 C Burnside Street, Orange, N. J.
Authorized dealer for Beach Instrument Corp. products

STOLES AND PARAMENTS

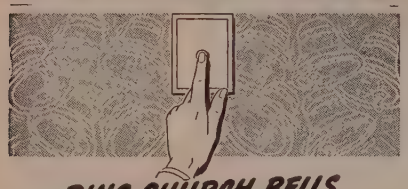
Exquisite designs, richly embroidered on quality fabrics. Send for circulars and price lists indicating fabric colors in which you are interested.
UNITED LUTHERAN PUBLICATION HOUSE
1228 SPRUCE ST., PHILADELPHIA 7, PA.

CHICAGO SEMINARY ANNOUNCES TWENTIETH ANNUAL MINISTER'S WEEK
January 22-26, 1951

FEATURING:
The Alden Tuthill Lectures by **DR. KARL MENNINGER** of the Winter General Hospital and the Menninger Clinics, Topeka, Kans.
The **REV. ELDEN H. MILLS**, West Hartford, Conn., in a series on "The Work of the Pastor and Preacher Today."
Lectures by **PROFESSOR JAMES HASTINGS NICHOLS** on "The Relationship of Protestantism and Roman Catholicism."
A full complement of refresher courses is being offered together with Round Tables on problems and techniques for increasing ministerial competence.
For further information write:
PRESIDENT A. C. McGIFFERT, JR.
The Chicago Theological Seminary
5757 University Avenue Chicago 37, Illinois

REACH EVERY EAR WITH A RAULAND SOUND SYSTEM
All can hear when the speaker's voice is reinforced clearly and naturally by a modestly-priced RAULAND Sound System. Write for information.
RAULAND-BORG CORPORATION
3523-C Addison Street, Chicago 18, Ill.

GOWNS
PULPIT·CHOIR
CONFIRMATION
BAPTISMAL
DOCTORS
MASTERS
BACHELORS
CAPS GOWNS AND HOODS
EST. 1912
BENTLEY & SIMON
7 WEST 36 ST. · NEW YORK 18, N.Y.



RING CHURCH BELLS
the VERDIN push-button way!
Verdin Ringers make bell-ringing easy . . . bring out full, rich tones of genuine cast bells. No records. No amplifiers. Saves time, steps, labor. 1600 churches use them. Use present bells. Get free catalog.
THE I. T. VERDIN CO.
553 Dandridge St., Cincinnati 10, Ohio
VERDIN ELECTRIC BELL RINGERS
TOWER CLOCKS REPAIRED • ELECTRIFIED

CHRISTMAS GREETINGS
For Pastor's Use
New cards, folders, calendars, letterheads. Attractive, religious in text, reasonably priced.
INDIVIDUALIZED GREETINGS
Use our attractive designs and add your own message. Will print picture of yourself, family, parsonage or church on our folders and '51 calendars.
None Better — "Priced for the Pastor"
Write Today for Samples
Printed Supplies for the Pastor
Church Bulletins a Specialty
The Woolverton Printing Co.
Cedar Falls, Iowa

Sudbury CHURCH WORSHIP AIDS
Have your dealer show you the wide variety of well made church appointments we produce
FOR COMPLETE CATALOG SEND TO
SUDBURY BRASS GOODS CO.
55 SUDBURY STREET, BOSTON 14, MASS.

STAINED GLASS
B.F. BIEHL
also REPAIRS REBUILDING
261 W. GRAISBURY AVE. AUDUBON, N.J.

ing out of this fundamental is expressed by another Bible statement, "Blessed are the folks who control their temper for they shall inherit the earth."

Every businessman is engrossed in selling his products. One company I know calls its representatives missionaries. "Go forth into all the world," says Christianity. Wise employers know the value of a contented, well-paid, efficient factory group. The laborer is worthy of his hire is the fundamental there.

One could continue indefinitely the parallel between good business and good human relationship and good Christianity. However, the point is clear, namely, that this science of living together, if obeyed, makes business success possible; in fact failure follows inevitably if it is disregarded. Therefore, if in the one phase of human relationships we call commerce such a science is an essential, then all other human associations can be made to work only if we follow the rules of this basic science. Literally it is just what a great thinker said, "It is Christ or chaos."

Therefore, I ask why not support the church which is the one agency which has for its sole purpose the teaching of this basic science?

Of course, skeptics will say as they have always said, "It's a beautiful dream but it has never been realized and therefore, we know it can never be." There are many answers to such sophistry but two will suffice, and for these answers, let's go back to business again. Almost all corporations appropriate millions and millions of dollars for research work. DuPont spent twenty-six million on nylons before that dream became a reality. For 15 years in our business we visualized a better way to make butter than the old-fashioned churn. For fifteen years we poured money and time into the project. Often we were discouraged and if it hadn't been that we didn't all lose hope at the same time, we would have abandoned the quest. But fortunately we kept on and this summer for the first time in history the plan has become a commercial success. Why then if business has the courage to invest millions of dollars to make a dream become a reality should members of the Christian church be more cowardly? If fifteen years is not too long for attempting to find a new way to make butter, can you put a time limit on trying to make a millenium?

The second answer also comes from experience in business. Some ten years ago I was planning with an advertising man the necessary publicity to broaden our St. Louis market. He suggested a campaign that would cost $75,000 and I told him that I didn't think the profit of a butter business in St. Louis even if increased would be enough to pay that cost and suggested that we ought to spend $25,000. Then very politely and very nicely and very frankly he said, "If that's all the money you want to spend, I wouldn't touch it with a ten-foot pole because $25,000 won't cover St. Louis and you'll waste every cent you put into the plan."

His position was absolutely sound. You can't expect a ¾-ton truck to move a carload of butter very far and you can't build a dam half way across the river. Maybe if in times past contributions to spread the knowledge of the basic science of living together which we call Christianity had been greater than they were, we'd have a Secretary of Peace in the Cabinet at Washington today instead of a Secretary of War, and maybe we'd be spending billions to make this world a better place in which to live rather than trying to make it a bloodier one.

How Much?

Now let's discuss "How Much," and if you think that our budget is a tremendous increase over what it used to be, which it is, you must remember that God's cost of living has gone up too. Fifty-two thousand dollars is the goal. Let's break it down. There are 500 families in our church and according to government figures, the average income per family in these United States is $3,000 annually. That means that the members of this church have a total income of $1,500,000. All right, if you want to raise $52,000 that means roughly that we church members have to invest somewhere between 3½ and 4% of our income. Incidentally, the Babson Budget which I saw recently suggests that for families with a $4,000 income, 5½% should be invested in church work.

What Do We Get Out of It?

Now we come to the third question which you and I should ask ourselves. What shall we get out of it? What if all the people from Greenland's icy mountains to India's coral strands understood and followed this basic science of living together which we call Christianity? You could then picture a world where there is patriotism instead of politics in Washington, where there is service and self-sacrifice instead of grasping socialism in England, where there is Christianity instead of communism in Russia. Now remember that sixty per cent of all our taxes are to pay for old wars or to prepare for new ones and you can see literally

how the application of Christianity would get you lower taxes.

Furthermore, whatever you contribute to the church will give you a dividend next March 15 because even in the lowest income bracket, $100 contributed to the church will give you a $10 dividend when you make out your income tax.

There is another dividend you're going to get. Economists figure that whenever taxes take more than 25% of a national income, the country will become a regimented state. We're pretty close to that figure now and maybe an investment in church work will do more to save for us and our posterity the liberty of democracy than anything we can do at this time.

Then there is another dividend that should be considered. I was talking to a prominent businessman and churchman in Chicago the other day and I asked him what he would say if he had to talk to a group of people on church financing. He leaned back in his chair and took a couple of puffs of his cigar and said, "Well, I'll tell you something. I've had a fairly successful life. When I started in business, I made it a rule that whenever my salary was increased, I would increase my investment in the church. I've done that all my life except one year. The one time I didn't do it, I suffered a very grievous business loss and frankly"—and he looked at me rather quizzically—"you can call it superstition, you can call it Christianity, you can call it what you will, I'd be afraid to do otherwise today." Then he went on to say, "You know in our church every morning we repeat the Apostles' Creed. We repeat by rote that we believe that Christ will come again to judge the quick and the dead. We say we believe in the life everlasting but," he said, "honestly, I don't think anybody in our church believes anything of the kind because when I look at some of these church pledges, I think that maybe there'll be a Judgment Day and maybe there'll be a life after death, and then I wonder why some of the shrewd businessmen in our church don't get the idea that it might be a good idea to increase their investments in the church considerably so that when the time comes, they'd get a better verdict from the Judge."

Did you ever think of it that way? I've been in churches where members pledged but never paid, where other members never pledged, where people of good incomes pledged fifty cents a week and spent twice that much money at the movies, for other amusements or at their country clubs. Let's turn to this Apostles' Creed—"To judge the

Enthusiastic leaders of churches owning instruments tell us that the worth of this electronic carillon cannot be expressed in dollar value, or even in the pleasure its beautiful music gives the community. Again and again they agree on ten outstanding benefits *they have tested* after choosing "Carillonic Bells":

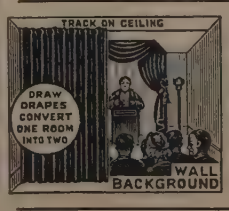
1. They "advertise" the church.
2. They prepare folks for worship.
3. They increase attendance.
4. They enhance the beauty of the service.
5. They increase membership.
6. They comfort the sick and shut-ins.
7. They inspire new character in many.
8. They bring religious thoughts every day.
9. They create a cultural atmosphere.
10. They build the influence of the church.

We'll gladly arrange for you to hear "Carillonic Bells" played on an installation near you. Then judge its superiority for yourself, and see how reasonably your church can install one. Write for descriptive literature:

CARILLONIC BELLS
SCHULMERICH ELECTRONICS, INC.
1692 Carillon Hill, SELLERSVILLE, PA.

"Carillonic Bells" is a trademark. It denotes electronic carillons produced by Schulmerich Electronics, Inc.

TRY PHOTO OFFSET for Your CHURCH BULLETINS
Let us quote prices on weekly calendars
ARROW LETTER SERVICE
200 Auditorium Building Cleveland 14, Ohio

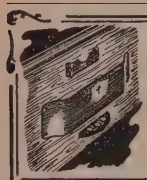


NEW PULPIT BACKGROUNDS
Beautiful Velour
- Stage Curtains
- Room Division
- Special Drapes

Samples & estimate. Send sizes on sketch
Camden Artcraft Co.
180 N. Wacker Dr.
Chicago 6, Illinois

THE PARAMOUNT CHRISTMAS BOOK—No. 14
This newest Paramount gathering of Christmas program features should be heartily welcomed by all who are chosen to prepare and present the program in church and school. With this book the work will be a joy. It contains recitations, exercises, dialogs, readings, acrostics, playlets and songs. Price thirty-five cents per copy.
Write to your supply house or to
MEYER & BROTHER
1321 So. Michigan Ave. Chicago 5, Ill.

CHOIR ROBES
PRICES AND SAMPLES ON REQUEST WRITE
NATIONAL GOWNS
DIVISION OF NATIONAL SPORTS CO.
387 Marquette Street
Fond Du Lac, Wisconsin



Service & Beauty
ARE COMBINED IN COLORED ANNODYZE PEW FIXTURES
PRO-DEL
INDUSTRIES, INC.
R.R. 10, BOX 344 - INDIANAPOLIS 44, IND.

SPECIALIZING IN
Chancel Furniture
SINCE 1876

TRINITY METHODIST CHURCH
YOUNGSTOWN, OHIO
Over 5,000 Satisfied Customers
THE THEODOR KUNDTZ CO.
1375 MAIN STREET - CLEVELAND 13, OHIO

ELEVEN BIG EVENTS IN 1951

Eleven times during the new year the postman will leave at your house an issue of "Church Management." The arrival of each one may well be an event in the life of the Church and its minister.

quick and the dead"—"I believe in the eternal life." Do we? Maybe we better read that Apostles' Creed over word by word, and comma by comma before we make out our church pledge for the ensuing year.

Of course, this line of thought suggests another—the knowledge that life has certain phases which cannot be contained in a double entry set of books. It's the fourth dimension so to speak. It's what sends us down to Brown County in the fall to look at leaves and that drives us to auditoriums here and there to hear a group of men make noises by scraping catgut against catgut or blowing wind into horns or pounding on drums. It's the sort of thing that Browning was talking about when he referred to the influence "of a sunset touch, someone's death, a fancy from a flower bell, a chorus ending from Euripides." It's what we feel when we, too, climb our own mountains of transfiguration and commune with those whom we have loved long since and lost awhile. It's the one thing that makes human life different from animal life. I never knew until about 10 years ago just what Browning meant by "someone's death" and with that story I close. It's a concrete instance of a dividend from church investment.

I happened at that time to be up in St. Paul and since most of my father's folks live up there, I called up a cousin of mine to tell him I was in town and ask if he could have dinner with me. Then he told me that Uncle Julius had just died and he was very glad I was there because I could go with him out to see the family. Frankly I was almost sorry I had announced my arrival because I didn't relish that sort of thing, but it was now too late. I couldn't get out of it. But when I went out there, I got the greatest surprise I ever had. This story may not sound true but I am giving it to you as it happened. I found, instead of a house of grief, a house of calm serenity. They were talking about what joy their father must be experiencing at that time in heaven and when I came in, they turned to me and said, "George, dad always loved your father and I know that they are having a fine time meeting each other in heaven tonight." Then another one said, "And you mustn't forget Aunt Carrie is there, too. She must be happy because she always enjoyed, when she was here on earth, to have a relative drop around to see her. Then another said, "And don't forget grandma must be happy, too, to have some of her children with her again." It wasn't that they were glad to have their father gone. I heard a man fifty years old say once, "You never get old enough to bury your father." But they had something—"the influence of someone's death." What was it that they had, that family up in St. Paul? And where did they get it? You know the answers to both questions. They got it in some church somewhere. In that environment they had heard and had learned to believe "Let not your heart be troubled; in my father's house are many mansions." That was a dividend that they got out of an investment in church financing.

I said at the beginning of this talk that today was a very important day in the life of the church. That was an understatement. It's a much more important day in your life and mine because today we are going to spend money for something. We have to make a choice. We're going to buy peace or war. We're going to buy liberty or slavery. We're going to buy happiness or sorrow. You can get infinite riches out of this church. The amount depends upon what you put into it. Why should you put money into this church? Most certainly because you prefer Christ to chaos. How much should you invest? Enough to get the job done—enough to cover the St. Louis market. What will the return be? The blessings of peace, democracy and immortality.

NEED MONEY
FOR A HARD-TO-RAISE BUILDING FUND?
Consult
DR. A. C. HAGEMAN
RIPPEY, IOWA
Conducting Fund-Raising Campaigns for New Church Buildings
FEE AS LOW AS 1%
(OPEN DATES AFTER JANUARY 1)

How to Use Tape Recording In Your Church

A LITTLE booklet distributed by the Minnesota Mining and Manufacturing Company gives fifteen practical uses of tape recordings in the local church. Perhaps you can add to these. The ones listed are:

1. RECORDED SERMONS enable a minister to criticize and improve his delivery. Preachers often find that they are actually shouting at their listeners. After a few sessions with the tape recorder they develop an effective conversational tone.

2. NEED AN ACCOMPANIST for choir practice, wedding rehearsal, operetta tryouts? With recordings made by a competent accompanist you can schedule rehearsals at any time. Tape never tires, never falters, never makes a mistake.

3. "CIRCUIT PASTORS" record sermons to be played at services in outlying churches. Laymen may conduct the actual services, but the voice of the minister is there on tape. Many ministers prepare for absences with recorded sermons.

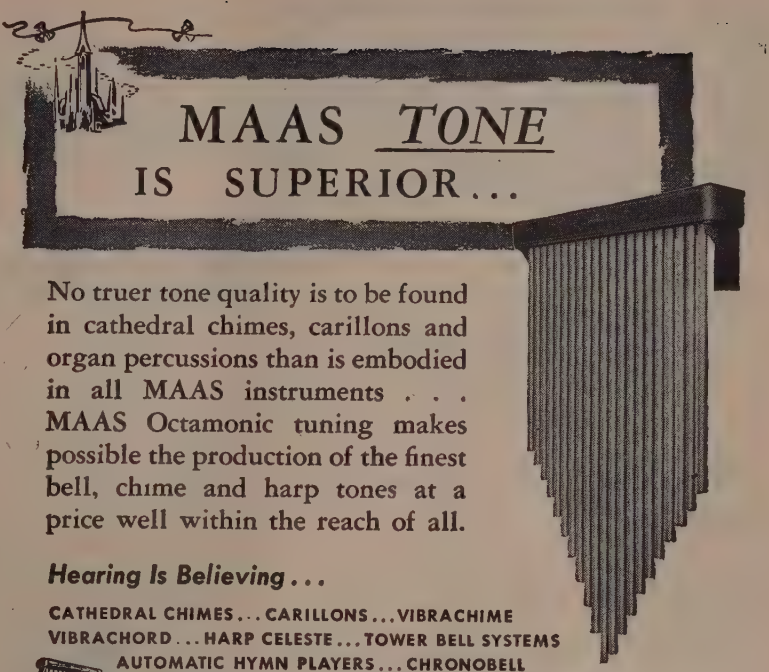
4. BAZAARS AND CARNIVALS are far more lively and interesting when a tape-recorded "spiel" is added to the proceedings. Music, information, announcements can be added to the tape, which plays as long as two hours without interruption.

5. DICTATING ON TAPE is a work-saver for ministers. Letters, memos, instructions are recorded with faultless accuracy. The same reel of tape can be used over and over again . . . the previous recording is erased automatically as new material is recorded!

6. HOW IS YOUR READING of the Scriptures? Do you have a sing-song delivery? Do you read too fast, or fail to emphasize words for meaning? Make a tape recording of your Scripture reading and you'll find out exactly how you sound to the congregation.

7. MUSIC FOR HOME WEDDINGS flows smoothly on tape with no awkward breaks for record changes. Accompaniment for soloist may also be dubbed onto the tape. Entire church weddings are often recorded on tape, which captures every sound with remarkable fidelity.

8. REHEARSALS OF PLAYS and group programs are easy to direct, progress faster when tape recordings are used to point out errors. Every word, every inflection is recorded faithfully and reproduced perfectly



MAAS *TONE*
IS SUPERIOR...

No truer tone quality is to be found in cathedral chimes, carillons and organ percussions than is embodied in all MAAS instruments . . . MAAS Octamonic tuning makes possible the production of the finest bell, chime and harp tones at a price well within the reach of all.

Hearing Is Believing...

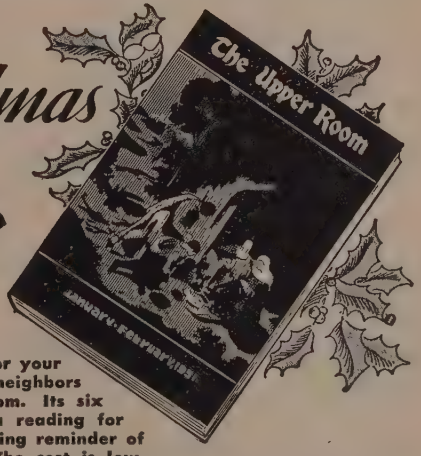
CATHEDRAL CHIMES...CARILLONS...VIBRACHIME
VIBRACHORD...HARP CELESTE...TOWER BELL SYSTEMS
AUTOMATIC HYMN PLAYERS...CHRONOBELL
WESTMINSTER CLOCKS . . . MONOBELL
ALTAR CHIMES . . . ANGELUS RINGERS

Hear them at your nearby organ dealer's.
Write today for complete information,

Maas ORGAN COMPANY

Dept. 27, 3015 Casitas Ave., Los Angeles 39, Calif.

This Christmas give **The Upper Room**



The ideal Christmas remembrance for your friends, your loved ones, and your neighbors is a subscription to The Upper Room. Its six issues, with beautiful covers and a reading for each day of the year, are a continuing reminder of your interest and thoughtfulness. The cost is low, only 50 cents per year (less than a cent a week), and it is a beautiful gift that gives emphasis to Christ in Christmas.

A copy of The Upper Room and an attractive gift card will be mailed in your name to each person on your list. Each two months in 1951 a new copy of The Upper Room will follow with helpful devotional readings and prayers for each day.

Mail your list today. Enclose just 50 cents for each subscription. Use this handy coupon—

THE UPPER ROOM,
1908 Grand Avenue, Nashville 4, Tenn.

Enclosed is check or money order for $_____ for which please send The Upper Room for one year to each of the names and addresses on the enclosed list at the rate of 50 cents per name. Gift cards bearing my name are also to be mailed to this list.

Signed_____

Address_____

QUICKLY FOLDS OR UNFOLDS for changing ROOM USES

Mitchell FOLD-O-LEG *tables*

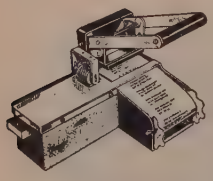
MORE seating capacity
MORE leg comfort
MORE exclusive features
MORE strength and rigidity
MORE for your money

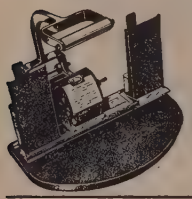
Churches, schools, hotels, institutions, fraternal buildings . . . convert any room into a banquet or group activity room. Clear it in minutes.

Send for folder with complete specifications.

MITCHELL MANUFACTURING COMPANY
2724 S. 34th St., Milwaukee 7, Wis.

THE STRONGEST, HANDIEST FOLDING TABLE MADE!





NEW "MASTER ADDRESSER"

No Stencils, No Ink, No Ribbons, No Plates

Addresses envelopes, post cards, folders, etc. from Master Tape. Anyone can address 800 per hour. Machine complete with supplies for 500 names, tax paid.....$30.47 Delivered

Free ten-day trial if desired — Folder free

ELLIOTT ADDRESSERETTE. Use typewriter to make your own plates for 1.5c each. Plates guaranteed for 10,000 addressings. Addresserette, $45.00; federal tax, $2.70; stencil moistener, $2.00; typewriter clamp, $1.75; ink, bottle, 90c; short feed tray, 80c. TOTAL $53.15, plus stencils at $1.50 per 100.

PRINT-O-MATIC A-2 post card printer—2,000 clear copies per hour—$13.50 complete with supply kit. Prepaid.

TAPE RECORDERS: Crestwood, Eicor, Revere and others.

Specialists in Business Equipment for the Church—Record Systems, Files, Desks, Bulletin Boards, Duplicator Supplies

DONALD F. ROSSIN CO.
423-C SO. 5TH STREET MINNEAPOLIS 15, MINNESOTA
Telephones LI. 6570 and CH. 9146

CLARK'S "UNITYPE"
CHURCH BULLETIN BOARDS
BULLETIN BOARD LETTERS
ILLUMINATED CROSSES
MEMORIAL AND GIFT PLATES
BRONZE TABLETS
W. L. CLARK CO., INC.
Manufacturers Since 1914
60 LAFAYETTE ST., NEW YORK 13
SEPARATE LITERATURE OF EITHER ON REQUEST

CHURCH COLLECTION ENVELOPES
for Church and Sunday School
SINGLE, DUPLEX or TRIPLEX
Send for Price List and Samples
MacCalla & Company, Inc.
3642 Market St. Philadelphia 4, Pa.

Now Available
"THE PILGRIMAGE PLAY"
in full color — 16mm sound
Write for descriptive folder
CHURCH FILM SERVICE
2595 Manderson Street, Omaha 11, Nebraska

FRESHEN YOUR PREACHING WITH CORRESPONDENCE INSTRUCTION. Practical courses in psychology, literature, theology, etc. Competent faculty. Individual instruction. Reasonable. Write for further information
CENTRAL SCHOOL OF RELIGION
(A correspondence institution established 1896)
6030 Lowell Avenue
Irvington, Indianapolis 19, Indiana

with this new kind of recording medium.

9. FOREIGN MISSIONS become a closer part of your church with tape recording. Voices of missionaries and natives recorded on the spot are reproduced at the home church with lifelike fidelity. Spoken reports and inspirational messages are also transmitted on tape.

10. INSPIRATIONS FOR SERMONS are fleeting things. Record them on tape for later reference. You'll capture the exact substance of the idea, including words and expressions which are often so difficult to recall later on.

11. CHOIR REHEARSALS go more smoothly when tape is used to check progress. Many directors use tape to record broadcasts by other choirs. These recordings are a big help in explaining to choir members the effects being worked for and how they are achieved.

12. RECORDINGS OF SERVICES are played for the shut-ins of the congregation, enabling them to participate in the actual service they are unable to attend. The voices of minister, choir . . . even the congregation singing are captured on the tape.

13. A LIBRARY OF SERMONS on tape is a mine of ideas and inspiration. Record your Christmas and Easter sermons, talks given by noted speakers at your church. In years to come this "living library" will be priceless.

14. GROUND-BREAKING CEREMONIES should be recorded as part of your church's history. Other events such as burning of the mortgage, welcoming of new members, introduction of new staff members form valuable recordings to be retained by your church.

15. HAVE TO MISS A MEETING? Record your views, make suggestions, issue instructions on tape for the guidance of those attending the meeting. This often prevents misunderstandings, enables committees to act on projects in your absence.

Can you add to this list? *Church Management* will be glad to extend the subscription of any reader for six months if he sends us an idea that the Minnesota Mining and Manufacturing Company feels is good enough to be included in its booklet.

BOUND VOLUME No. 26
All of the issues of *Church Management*, October 1949 through September 1950
986 pages
Bound in heavy waterproof cloth
Price $5.00
CHURCH MANAGEMENT, Inc.
1900 Euclid Ave. Cleveland 15, Ohio

Harold F. Carr

The Roots of Preaching

Suggestions for Creative Preaching

by Harold F. Carr

Problems should not be dodged. The great psychiatrist, Karl Menninger, says that the problem of life is the problem of controlling and directing aggressions. Some of our problems are not quite that. Whatever they are they have to be solved.

There are problems with which we have to learn to live. We haven't enough money. We never will have enough. How do we live without enough? More seriously, how did the people in Europe and Asia learn to live without enough food?

In addition to solving problems and living with them we should follow the lead of Dr. Menninger in using problems as signs of possibilities. Scientists working dramatically to find cures for disease accumulate information which helps us live healthily and these findings are by-products. The problems open possibilities.

1. REGARDING OUR READING

If you want a creative approach to international problems look at Howard K. Smith's *The State of Europe** of which the second printing was made in March, 1950.

He lets us know that the UN devoted half of all its debates on problems with locality to the problems of Europe. Ninety per cent of America's billions in aid has gone to Europe.

Then this Rhodes scholar gives a quick analysis of the problems of each country in Europe remembering well the problems which are due to history's push or drag whichever.

At the head of the chapter on Russia, titled "The Lost Cordon," is a quotation from Van Loon, "There has been a new deal. But the cards are the same and they are of Tartar origin." Follow through on this idea and you'll understand why Europeans think the world problem is an East-West conflict and the international problem is dealing with an ancient imperialism and a long-standing lack of high civilization in Russia.

Just an understanding of the issues and problems drives us to think of the answers to them. If we see how intricate and tight are the tangles of human relations we look as did the Apostle Paul to a power and grace sufficient to deal with principalities and powers.

*Alfred A. Knopf.

II. IN A MANNER OF SPEAKING

Bernard De Voto, historian, critic, novelist and former teacher and editor, writes on "The Century" in Harper's Magazine for October, 1950. Almost three hundred pages in this centennial issue if you count the pages of advertising. One should count them! The one on the back is for whiskey "since 1872." Historic too, you see.

De Voto's article is worth reading for many reasons. One is that we can read through with a question, "What does this survey of the century say to me about what I should speak?" He helps us to a provoking thought about our international problem—"The fact that dwarfs all others, however, is this: the United States now knows that there is no way of not using power. It is true that no nation ever came so reluctantly to be the foremost nation of the world, but it is also true that none ever accepted the implications so quickly." What do you think about that?

If we believe that problems faced can reveal possibilities and ideas and strength then we can turn through the pages of this Centennial issue and ask ourselves, "What problems here turned out to be a sign of America's greatness?" There are some pages of pictures which will give us three or four sermons on problems turned into opportunities.

III. WALKING WITH THE GREAT

*Here I Stand—a Life of Martin Luther** by Roland Bainton is the book we need for starting a new year of sermons. When we have read it and assigned certain portions of it to sermons coming up we will feel that we must see that some of our key youth and church leaders read it.

It is a combination of authority and literary style. It gives our minds invigoration. Its effect is to remind us that it is so easy to give major atten-

*Abingdon-Cokesbury.

SERVICE—Hard maple stock, few parts.
SAFETY—Slanting legs, not easily tilted.
COMFORT—Padded seat, shaped back.
BEAUTY—Natural maple finish, colored plastic seat.
Tables with folding or non-folding legs.
Send for illustrations and prices.

De Long
SEATING COMPANY, Dept. CM
A subsidiary of De Long, Lenski & De Long
Church Furniture • Renovations • Lighting
Carpeting • Chapel Chairs
1505 RACE STREET, PHILADELPHIA 2, PA.

Chancel Alterations—Pews
Altars—Altar Rails
Church Woodwork

Ossit Since 1867
CHURCH FURNITURE CO.
JANESVILLE, WISCONSIN

STAINED GLASS
Bronze Tablets
Brass Altar Ware
Furnishings of
Metal and Wood
SINCE 1669
THE PAYNE-SPIERS STUDIOS, INC.
48-54 EAST 13TH STREET, PATERSON 4, N. J.

THE NEW . . *Spencer Signmaster*

No. 1400, $280.00, F.O.B., Philadelphia
Complete with translucent bakelite church name panel, font of changeable letters, fluorescent tube lighting, flashing cross, rustproof metal case and posts for lawn. Write for catalogs on signs, bronze tablets and lighting fixtures.

SPENCER STUDIOS
INCORPORATED
117 South 13th Street, Philadelphia, Pa.

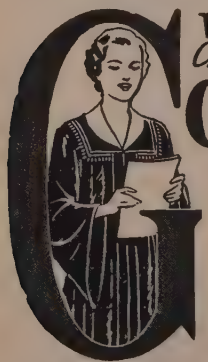
NO OTHER GIFT
is so just right
for Christmas!

Give an
Oxford Bible

America's Gift Bible since 1675

Your bookstore has many fine editions for your selection

$1.65 to $250.00



WILLSIE
Choir and Pulpit
GOWNS

For Choir Gowns and Pulpit Robes of course you'll want to see the Willsie Needlemaster. Hand tailored for long life and hard usage. Let us send you material samples and prices.

PAUL A. WILLSIE CO.
1437 Randolph Street
Detroit 26, Michigan
802 Harney Street
Omaha 8, Nebraska
2113 N. St. Paul Street, Dallas, Texas

tion to minor matters. The book ends with Luther's word, "Here I stand. I cannot do otherwise." We feel after reading the book that we must stand up and be counted on major issues.

IV. JANUARY PREACHING

Planning our lives, our work, our play and our days seems to come nearer realization in a New Year! Sermons with the implication that we can do something about our weaknesses and mistakes come naturally or at least come nearer being natural.

It is not being too elementary to sit down and list the personal problems, the family problems, the problems in the church, community and nation, and the issues internationally. The second question is, "Where can I find help on the analysis and understanding of these problems?" It may be that when we understand them there will be a way to solve them.

Whether we solve these problems or not we can pray about them. Beyond analysis and understanding are trust and acceptance of God's goodness and guidance.

How shall we seek God's will and find his way on the problems once they are found?

V. A BASIC IDEA

An outstanding student was talking with a friend. "Why do you study organic chemistry?" "Because," he answered, "I believe it offers more problems now than any other subject."

Why did Harvard call Dr. Ralph Bunche to a professorship? We can guess. He had been awarded recognition by some New York reporters as the diplomat of 1949. In Palestine he faced what seemed a problem with no answer. He submitted many plans to the differing parties. When all were about ready to go home he sat up all night and wrote still another plan. It won! Persistence with a problem brought a great possibility into fruition.

G. T. W. Patrick, philosopher, in *Introduction to Philosophy** "It will be well to study the great world views of the great world thinkers, of Plato, Aristotle, Saint Augustine, Spinoza, Kant, Darwin, Royce, and James. We shall be surprised to find, if we follow the history of philosophy down to the present, how great has been the progress in really solving many of the difficult problems, and how idle is the complaint that they cannot be solved."

*Houghton-Mifflin.

VI. A NEW LIGHT

It is a good discipline to read through the New Testament all afresh and select the texts and subjects about which we should preach. Sometimes it helps if we choose what we consider the main topics of religious thought, the most desperate perplexities and the most wonderful promises first. Then as we read we can list under those headings the references and the thoughts we gather.

After we have done that such a book as *The American Mind** by Henry Steel Commager, professor of history at Columbia University, will mean much more than otherwise. Statements in this book can be listed under the topics and texts. Some statements pose good questions and others will lead us into new understandings of our past and future as well as insight concerning our problems and hopes.

Albert Vann Fowler has cooperated with Arnold J. Toynbee in selecting from Dr. Toynbee's writings the extracts which deal with the great historian's view on war. One reference will show us clearly what the book contains. "We may and must pray that a reprieve which God has granted our society once will not be refused if we ask for it again in a contrite spirit and with a broken heart."

The title of the book is *War and Civilization.*†

*Yale University Press.
†Oxford University Press.

MINISTERIAL IDEALS FORMED EARLY

Nearly two-thirds (63 per cent) of our ministerial students become interested in the ministry before they are through high school. In a study of 1978 ministerial students from forty-eight states and twenty different denominations it was found that 50 per cent of the boys were considering the ministry before they were 16 years old, and 69 per cent before they were nineteen years.

Of the people who influenced boys to enter the ministry, the pastor ranks first, then comes the boy's mother and then his father. The Sabbath school teacher's record is not good, with direct influence in only five per cent of the cases.

Contrary to popular opinion, the boy's girl friend encouraged him in three times as many cases as she discouraged him.

One ministerial student out of three said they were kept from making their decision because no one gave them any guidance or told them about the work of the ministry.

The report of this study is published in a 30-page bulletin and is being distributed on a non-profit basis for 15 cents by the Rural Church Department, Drew Seminary, Madison, New Jersey.

A PSYCHIATRIST PROPOSES

Come, my love, my sweet neurosis,
Lose yourself in love's narcosis,
In free association let our egos find rapport.
What ecstatic thrills await us
As we give each other status,
In the jungles of the psyche we will hand in hand explore.

Like two love-birds of a feather
We will spend our lives together,
Just think of all the pitfalls that our insight will avoid.
Our inmost thoughts we'll always bare them,
All our secrets we will share them,
We will be so happy, darling—you and me and Freud.

We'll spend no time in dine-and-drink spots,
We'll be contemplating ink-blots,
Revelling with Rorshak in a rich interpretation,
Eschewing abnormality,
In blissful sexuality,
We'll live upon a higher plane of lovely cerebration.

Any minor peccadillo
We'll eliminate with Brill-oh,
We will raise a Jung 'un who will follow in our credo.
When she's bad, we'll never paddle 'er
But expound to her on Adler,
And instead of birds and bees we'll teach of Malthus and libido.

Are you somewhat neurasthenic?
Paranoiac? Schizophrenic?
Did you seduce your father at the tender age of three?
Never mind those little quirks, Dear,
All the world's a bunch of jerks, Dear,
There's no one else that's normal, darling, only you and me.

Lenore Brooks in *The Journal of the American Medical Association*

HOOVER, BARUCH GET MORMON AWARD

Los Angeles—Former President Herbert Hoover and the nation's "elder statesman," Bernard Baruch, received a Mormon "Medal of Honor" at a gathering here.

The medal is presented each year by the Inglewood, California, Stake of the Church of Jesus Christ of Latter-Day Saints to worthy men and women who through their "steadfast adherence to the ideals of constitutional citizenship have performed unselfish and distinguished services for their fellowmen."

The medals were presented at a huge benefit show featuring many prominent motion picture and stage performers. Mistress and master of ceremonies were actress Laraine Day, a Mormon Church member, and her husband, Leo Durocher, manager of the New York Giants.

Accepting the award and citation for Mr. Hoover was his son, Herbert Hoover, Jr., of Pasadena. Representing Mr. Baruch was Dr. Harvey Mudd, a Los Angeles engineer and civic leader.

READY AGAIN TO MEET THE NEEDS OF THIS HOUR

Strength for Service

To God and Country

The Book of Daily Spiritual Refreshment

—to inspire and sustain the morale of your men and women in the services!

90 cents per copy

Edited by
NORMAN E. NYGAARD
Revised by
ARTHUR STERLING WARD

Military Blouse Pocket Size 4"x5" only 3/8" thick
Nearly 400 Pages—Thin Paper
Choice of Blue or Khaki Binding

★ **STRENGTH FOR SERVICE to God and Country**—the little book with a BIG mission during World War II—has been revised and re-issued to meet the needs of the men and women in the services *now!*

★ **STRENGTH FOR SERVICE** is a book of spiritual refreshment—to inspire, encourage, and to sustain the morale of our men and women in the services. It is the very thing for which you are looking to give to those who go from their homes, their churches, their businesses, their schools into the armed forces.

Again, it's the *right book*, at just the *right time*. Again, it's a *rugged book* —made to take hard wear and constant use.

Among the writers of the 370 strength-filled pages:

Harrison Ray Anderson
Jesse H. Baird
Thomas C. Barr
Glenn Clark
Francis Shunk Downs
Charles R. Erdman
Asa J. Ferry
Teunis E. Gouwens
Ilion T. Jones
William P. Lemmon
Emory W. Luccock
Clarence E. Macartney
Thomas S. Mutch
Norman E. Nygaard
Garner S. Odell
Stuart R. Oglesby
Floyd A. Poe
B. Johnston Reemtsma
John C. Siler
Thomas Guthrie Speers
Robert B. Whyte

AND ALSO:

Hampton Adams
Paul Althouse
Roger W. Babson
Robert Merrill Bartlett
Bernard Iddings Bell
Dawson C. Bryan
Roy A. Burkhart
Bernard C. Clausen
William H. Danforth
Albert Edward Day
J. George Dorn
L. L. Dunnington
Frank B. Fagerburg
James Gordon Gilkey
Costen J. Harrell
Arthur Wentworth Hewitt
Edgar DeWitt Jones
E. Stanley Jones
Robert G. Lee
R. G. Letourneau
John Homer Miller
Harry E. Paisley
Harold Cooke Phillips
Daniel A. Poling
. . and 325 others

Plan now to send copies to your men and women in the services

Price, just 90 cents per copy

At Your Bookstore... *Abingdon-Cokesbury*

AN HOUR WITH GOOD BOOKS

The Church

Early American Methodism. Volume I, 1769-1844 by Wade Crawford Barclay. The Board of Missions and Church Extension of the Methodist Church. 449 pages. $3.50.

Historians are apt to take a dim view of church historians. Their suspicions can be documented. Much of the work done in the field has been marked by the spirit of those who ask what is to be proven. Then they go on to assemble statistics. Notable exceptions can be discovered. It is hard to see how anyone can mark down the work of men like Sweet. Our author has shown himself to be a worthy follower, as well as an admiring disciple of the Chicago scholar. Three more volumes will be written to complete the story. If the first can be any criterion of quality, the author will not only write history but make it. Someone with real Methodist fervor ought to sound the trumpet over this book. And it belongs to the Church Universal as well as to the Methodist connection. The notes not only convey an impression of thorough scholarship but they have disclosed an astounding amount of research and a wider acquaintance with Methodist history than any one man could possibly acquire.

A non-Methodist can hardly fail to pin a few orchids on the writer for his precise presentation of the Methodist saints with some of their halos a bit askew. John Wesley gets painted, warts and all, as a hero but with some obvious faults. His autocracy, his wrong guess on the American Revolution, his failure to evaluate the experiment he started in the new world, are by no means dimmed in the account. And the contradictions of the lesser galaxy of saints come right out in the accounts of early Methodism. There were, of course, not nearly as many splits as the cantankerous Presbyterians perpetrated, but it is comforting to hear of the way the brethren disagreed on repeated occasions. One is almost tempted to conclude that the far distances traveled by the itinerants reduced the area of friction and made for a kind of peaceful disagreement which characterized the followers of Wesley.

One feature which always excites the reader of Methodist history is Wesley's move in ordaining Whatcoat, Vasey and Thomas Coke. Did this high church clergyman ordain a bishop? Or didn't he? Was it not his idea to create a superintendent and not a bishop? In spite of Coke's protestation, there seems to be something like Jesuitry in such a statement as: "I am not to be a bishop till I am in America." This matter doesn't matter now but it would be well to know the precise meaning of the action. Who understood whom to mean what? It's almost as clear as the radio routine: "Who's on first?"

Yet the main impression of the volume needs to be clearly stated. And it is: "What hath God wrought in the Methodist movement in America?" Handicapped it was by being a "Johnny come Lately" among the churches. Nearly every major denomination stood firmly established when it arrived. Just after it arrived it got mixed up in a Revolution and tried to live in two worlds at a time. Its ministry had to labor under the hardship of a non-sacramental status for many years. Take all those difficulties and match them against the extraordinary tale of success, failure, hardship, misunderstanding and indecision—and you can see what we mean.

If you ask the reason, it would not be far to seek. Under God it broke loose with a salutary emphasis on the inward witness. This, we grant, belonged to some other sects, but enjoyed a peculiar privilege in adding to the warm heart the level head of a superb organizer. Class meetings, societies, conferences—all were channels through which the Holy Spirit could pour Himself—and the Holy Spirit proved to be something other than the spirit of confusion and disorder.

Either accompanying or flowing from this warmth came its interest in the common people. In a day when evangelism and church extension demands budgets big enough to float a warship, we need to recall the superb achievement of these heroes who counted not their lives or their comforts as dear to them, when the church marched out

Through the Publisher's Door

Many are they who pass leaving pleasant memories

By William R. Barbour*

F. B. MEYER

F. B. Meyer must have had a given name. His friends called him "F. B."—and he had so many friends that he might have been aptly named "Friendly." (Actually, his name was Frederick Brotherton Meyer.)

My first contact with him was not very intimate. While I was a student—seventeen years old — at Mt. Hermon School, he gave a noon chapel talk there. Frequently, distinguished visitors at East Northfield did that. D. L. Moody arranged for such chapel addresses, (he died in 1899, a year before I reached Mt. Hermon) and the custom has continued.

We students sensed the manner of the man, as soon as Dr. Meyer entered the memorial chapel. Later, I heard a woman in London say that she always sat near the front row at Christ's Church where he was the pastor for so many years, just to "look at his face, before he spoke." He was not austere, but very modest, kindly, and human down-to-earth sort of person. "Bright of eyes, white of hair, pleading earnest in voice" — such was the impression which F. B. Meyer made on the youthful Robert G. Lee, as he listened to a chapel talk by the famous British preacher. Not given to long words, he spelled out his messages in a manner that the young could comprehend.

Dr. Meyer was president of the National Federation of Free Churches in England, president of the Baptist Union, and a frequent visitor to the United States and Canada. At the advanced age of eighty, he conducted his twelfth and last American preaching campaign, and travelled more than 15,000 miles. (It was said of him that he always carried a railway guide in his bag next to his well-thumbed Bible.)

He was a gentle, considerate man, but an intrepid fighter for truth. In his free, unrestrained style, during his lifetime he preached more than 16,000 sermons. Quite a record!

Dr. Meyer was author of many books, including his well-known eleven Old Testament volumes and six New Testament volumes of Biblical exposition. As the result of continued demand, the Revell Company has recently reissued his "Abraham" and "Moses" volumes from new plates, to be followed by other titles in this series. Generation after generation of readers have found inspiration in F. B. Meyer's writings. His calm and straightforward photograph faces me at my desk, as I write, and recalls his many visits here in this office with his publishers, and his talks with Fleming H. Revell, who frequently met him and heard him in London.

*President, Fleming H. Revell Company.

to the swamps and the flies and the forests. If adequate salaries had been a condition of their ministry, there would have been huge areas unevangelized.

There may be some who feel that Wesleyanism grows cold and calculating. We do not hold to such a belief. But if it ever does become dead to the evangelistic challenge, it will cease to be itself. What more can be said in tribute to any church than that it has this mark of the apostolic succession. Through it "the poor have the Gospel preached unto them."

A. H. N.

Bible and Religious Education

The Beginning of the Gospel, Part I by T. W. Manson. Oxford University Press. 124 pages. $1.75.

The Furtherance of the Gospel, Part II by R. W. Moore. Oxford University Press. 168 pages. $1.75.

The Truth of the Gospel, Part III by G. B. Caird. Oxford University Press. 168 pages. $1.75.

This trilogy is designed "to provide the casual and not too well informed Christian with the basic facts of his religion." The title for the series, *A Primer for Christianity* is an apt description. They are exactly that.

The Beginning of the Gospel provides a new translation into modern English of Mark's Gospel. Subject headings are introduced into the text and explanations of matters requiring comment are included, supplemented by selections from other Gospels, the Acts, and Paul's letters. The historical origin of Christianity is established. Dr. Manson is professor of Biblical Criticism and Exegesis, University of Manchester, England.

The Furtherance of the Gospel sketches briefly but scholarly the historical growth of Christianity from its beginning in first-century A.D. Palestine, through the various stages of the Apostolic Church, persecutions, Dark Ages, etc., to our contemporary world and links this world history to the story of Jesus. Mr. Moore is headmaster of Harrow School, England.

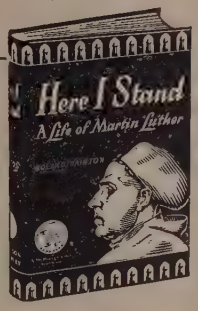
The Truth of the Gospel attempts to answer seriously and sensibly for laymen with intellectual difficulties these questions: "Is Christianity True?" and "Is the claim of Christianity valid in this age of science?" Difficulties which are commonly supposed by the uninformed to be obstacles to faith are disposed of by this author who is professor of New Testament literature at McGill University.

H-L. H. P.

Activities in Child Education by Elizabeth Miller Lobingier with drawings by children. The Pilgrim Press. 226 pages. $3.50.

This book should prove of great value to superintendents and teachers in our church schools. Although it is written primarily with small children in mind, yet a number of very helpful suggestions are made for the teachers of junior high and senior pupils.

The author is very definite in her belief that children learn best by doing, especially if it is creative activity. Over and over in the book she laments the tendency in so many of our church schools of using activity as a means to

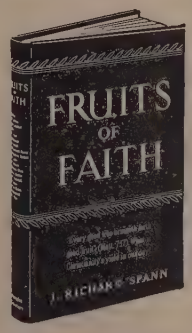


HERE I STAND

A Life of Martin Luther

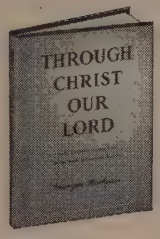
The 1950 Abingdon-Cokesbury $7,500 Award Winner

By ROLAND H. BAINTON. "A grand book. . . . Behind its value as a lively and accurate portrait of the personality of Luther lies its still greater value as an aid to understanding the impulse and nature of the Protestant movement in its formative period." — *W. E. Garrison,* in *Christian Century.* Richly illustrated with over 100 rare woodcuts and engravings from Luther's own time. 424 PAGES. $4.75



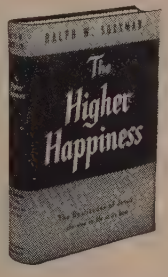
FRUITS OF FAITH

By J. Lennart Cedarleaf • Kermit Eby • Nels F. S. Ferre' • Georgia Harkness • Edward T. Ramsdell • Miriam Van Waters • and 12 other distinguished contributors. Edited by J. Richard Spann. A significant, comprehensive survey of the fruit Christianity is bearing in theology, in personal religion, in social action. "Variety of personality and viewpoint . . . breadth and richness . . . stimulation and insight." — *The Expositor.* $2.50



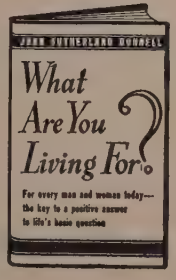
THROUGH CHRIST OUR LORD

By GEORGIA HARKNESS. Unique in the field of Christian devotions, this manual brings the principal recorded words of Jesus — arranged systematically for five months' reading, interpreted and applied to the needs of men and women today. For daily prayer and meditation, for family worship and group study — 147 rewarding readings. POCKET SIZE. $1.25



THE HIGHER HAPPINESS

By RALPH W. SOCKMAN. These challenging, timely messages show how the Beatitudes of Jesus can lead to life at its best. "A typical sample of the effortless, untheoretical Sockman way of making religion a seven-day-week concern to his readers." — *Time Magazine.* $2



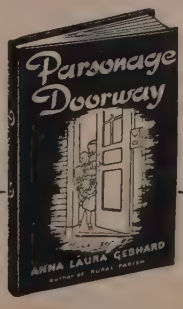
WHAT ARE YOU LIVING FOR?

By JOHN S. BONNELL

"In his characteristic blending of pastoral psychiatry and pointed preaching, John Bonnell forces his readers to examine their minds and souls to provide a sound answer to the book's title. . . . Drives the seeker of abundant life into unselfish service." — *Advance.* $2

PARSONAGE DOORWAY

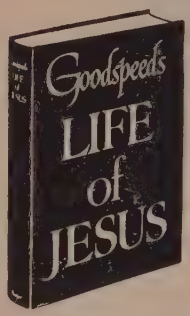
By ANNA LAURA GEBHARD, author of *Rural Parish.* There's a part of your own life in the adventures of this happy, growing parsonage family, with its four small children — as enchanting a crew as ever tumbled through the pages of a book. *Illustrated by Janet Smalley.* $1.75



At Your Bookstore

Abingdon-Cokesbury

Just Published!



A Life of Jesus

By EDGAR J. GOODSPEED

Only the greatest New Testament scholar of our day could have written this life of Christ—immediate, trustworthy, inspiring. Here the familiar words and events in the life of the Greatest Man in History take on a new reality as set against the accurately and colorfully recorded traditions and customs of ancient Israel. $3.00

at your bookseller

HARPER & BROTHERS
49 E. 33rd St., New York 16, N.Y.

ROZELL'S COMPLETE LESSONS 1951

A wonderful time-saver for the busy teacher who uses the International Uniform Series. Each lesson is written out word for word just as the teacher might wish to present it.

Grand Illustrations!

Fresh Material!

Careful Outlining!

Effective Applications!

Your money cheerfully refunded if you do not find it really helpful.

Not Sold in Book Stores

Order Direct From

ROZELL AND CO.
Box 451, Ft. Worth, Texas
PRICE: $2.50 POSTPAID

fill up time or to keep children busy. Obviously there is nothing creative about such activity, and even though it may keep the pupils out of mischief, it does not achieve too high a purpose. Her exact words are: "Activity is of educational value and becomes a means for real growth only to the degree to which a teacher recognizes these basic principles in her aim and method and guides the child so that he enters creatively into an activity with a real purpose for so doing."

In her book Mrs. Lobingier runs the gamut of a number of activities such as drawing, painting, lettering, free-hand cutting, the making of posters and charts, bookmaking and cover designing, clay modeling, the use of a sand table and dramatics. These activities she claims provide "new and interesting channels for learning" as well as an unusual opportunity for the "expression of creative imagination and an emotional experience of a high type."

The book is not a special plea that we convert our church schools into art classes, for the author is insistent that all of this activity must be subservient to the accomplishment of the aims of religious education. By such activities a good teacher promotes "individual interpretation, constructive imagination, and freedom of thought and emotion." More than that, such activity whets the interest of the pupils making it possible for a teacher to present the lesson in a very effective and telling manner.

No one will question the underlying thesis of this book, for it is now generally recognized that we learn by doing. To some people the book may seem like a counsel of perfection, advocating a policy which, on the surface, seems very impractical for the average church school. But to such people the book ought at least to prove very suggestive, tempting a keen superintendent or teacher to do a little experimental work in this field.

Near the close of the book the author describes in detail how an activity program was used effectively during a year's work with third-grade children. The book is also profusely illustrated with pictures of childrens' handwork. No church school worker can read this book without profiting greatly from it.

J. S.

Leading a Sunday Church School by Ralph D. Heim. The Muhlenberg Press. 368 pages. $4.75.

Dr. Heim, professor of Christian education and English Bible at Gettysburg (Lutheran) Seminary, has given us in this book a very mature and practical interpretation of the philosophy and technique of modern religious education. Although it is a very comprehensive study of the problems facing the Sunday church school, yet it is written in an easy, understandable style which ought to assure it of a very wide reading.

The book is a distillation of the thinking not only of the author but of hundreds of students, pastors, superintendents and correspondents who have tested and evaluated his theories in a number of selected church schools. Dr. Heim does not write like a militant champion of some pet theory. His reasoning is calm and sensible, clearly revealing the collaboration of a host of men and women who have confidence in his ideas.

The author advocates the "developmental" over against the traditional approach, going so far as to claim that there is an irreconcilable difference in these "two major opposing schools of philosophy in the field of Christian education." In the preface of the book he warns his readers that he is "clearly to the left of center." At a time when people look with suspicion upon those who deviate from the norm, Dr. Heim does himself a grave injustice in making such a statement. His book, of course, bristles with new ideas, but it is not at all radical and would be considered sound by most authorities in the field of religious education.

Although Dr. Heim has a deep appreciation of our Christian heritage, yet he feels that the traditional approach is outmoded. Instead, he maintains that the Sunday church school must be abreast of the times by utilizing a more dynamic or creative method based on guided self-education.

This volume would prove a valuable gift to a minister or a church school superintendent alert to his responsibilities and opportunities. It has a good index and can be used as a handy source book or reference on the many current problems in the educational program of the church. It is also sufficiently provocative that it would lend itself to a series of profitable discussions with a group of church school teachers or the official boards of the church.

J. S.

The Pattibooks, Numbers 1, 2, 3 and 4. The Scripture Press. Seventy-five cents.

Here are delightful little books for teaching Bible truths to children of two and three years of age. While they are correlated with the nursery course offered by the publisher there is no reason why parents can not use them individually.

They are small books, with special binders, printed in color. Text with large letters is on the left hand pages; full-page colored pictures on the right hand page. Number 1 on stewardship is entitled "I'm Giving," Number 2, "S-h-h-h" teaches quietness in prayer, Number 3, which teaches family and divine love is called "Who Loves Patty?" and Number 4 on helpfulness is named "We Are Helpers."

Parents and teachers will find these books delightful and helpful.

W. H. L.

The Bible

Stories from Holy Writ by Helen Waddell. The Macmillan Company. 244 pages. $2.75.

Familiar stories from the Bible are here retold with accuracy, reverence and imagination. The stories of Jacob, Joseph and Moses are great in any form and deserve to be retold many times. The author makes Jonah, Nehemiah, and Matthew the publican come to life for her young hearers. With Lazarus, Nicodemus and Saul of Tarsus she is less successful. The greatest value of the book lies, not in its originality, but in its example: showing how a skillful story teller can handle the Biblical material.

For preachers the one insight that is "worth the price of the book" is the

foreword—the infinite love of God illustrated in an incident with a stray dog.

W. R. L.

The New Life in Christ by Eric H. Wahlstrom. Muhlenberg Press. 295 pages. $3.00.

It is the author's conviction that the graphic word pictures which the Apostle Paul used to convey his message have been too heavily encrusted with theological theories. He seeks, therefore, to turn back to the original vigor and vitality that these terms possessed to their author and to his first readers. The result is a very valuable study in Paul's thought. Some, like this reviewer, may question whether too much has not been discarded as, for example, in the case of "justify." But in general the author both proves his point and delivers the Apostle from the sterility of those who have treated his epistles like a dogmatics textbook.

Paul's thought is discussed under five heads: The Natural Man, The Transformation, The New Life in Christ, the Standards of the Moral Life, and The Christian Way of Life. Many readers will find particular help in his discussion of "the flesh" in the first portion of the volume. The last section considers the relationship of the Christian to God, his family, his Christian brethren, the outsider and the world. While these discussions are brief, they are often illuminating.

J. S.

Various Topics

Right Here, Right Now by Margaret T. Applegarth. Harper & Brothers. 269 pages. $2.75,

First, about the author. Margaret T. Applegarth is known to women the world over. For a number of years, as chairman of the World Day of Prayer Committee of the United Council of Church Women, she directed the preparation and the promotion of the program of worship used in thousands of services held on the first Friday in Lent. She has edited a magazine called *Discovery*, a publication in Braille for blind boys and girls; she was a member of the executive committee of the World Council of Churches when it was in process of formation—she has always been ecumenical-conscious; she has been a member of the Foreign Missions Council of North America. This creative writer has authored some 30 books on worship and world friendship.

Now she has produced another distinctive volume of devotional materials. In reality, the 28 complete worship services can be used on a Sunday morning in the worship hour—so appealing and truly inspirational, so dramatic and challenging are they. And, they are also easily adaptable to other types of services in either the large or small church.

Right Here, Right Now is a treasure-house. It is unusual in its titles for services (i.e., "What Did You Think of the Sermon Today?", "That Not Impossible She!", "Usefulness Is the Rent We Pay for Room on Earth"). It includes many eloquent, brief, little-known biographies of Christians in varied times and situations, as well as other unfamiliar, dramatic material and Bible interpretations. The pattern for all is the same: a call to worship, hymns, prayers, and readings in collect or antiphonal form.

Right Here, Right Now is a rich contribution to the field of public worship materials; it is also as valuable and precious for heart-warming, personal devotions.

H-L. H. P.

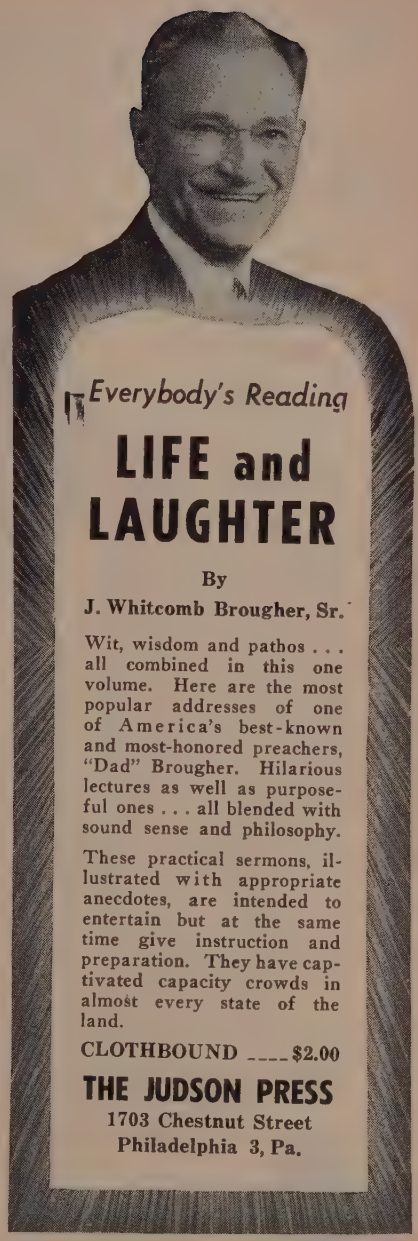
The Craft of Sermon Illustration by W. E. Sangster. Westminster Press. 125 pages. $2.50.

This book was first published in England, where it received a wide reading. In its present form it has been issued, along with such standard works as Blackwood's *Pastoral Work*, Kerr's *The Christian Sacrament* and Coffin's *The Public Worship of God*, as one of the Westminster source books. It is a work so unique that it is hard to describe. Some American readers will, at first, have more or less difficulty connecting with its content, but after they have become adjusted to the different background and approach, will find it highly useful. It is original, readable, and practical.

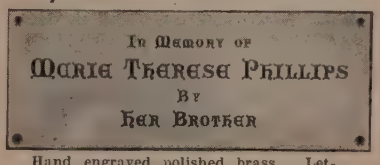
To think of this volume as a collection of illustrations would be an egregious error. In fact Dr. Sangster states in an ultra-positive pair of sentences, "Encyclopedias of illustrations should be burned. A man must get his own illustrations." He further avers that in recommending such books, Spurgeon gave to his students one of his least useful pieces of advice. Dr. Sangster's own discussion of the Sources of Illustration is one of the best chapters in this book. Its basic idea is that the preacher must educate his intuition for the sound illustration. This being done, the whole matter will, in a sense, take care of itself. Among the sources of illustrative matter which are mentioned are the Bible, observation, the newspaper, general reading, biography, pastoral work, travel, science, natural history and fiction.

Another chapter has to do with "Quotations: Prose and Verse." Although this is the most conventional section of the book, it is by no means lacking in helpful material. The closing chapter has to do with "Mistakes Commonly Made." For one to read these pages and to be reminded of making these mistakes for himself is a decidedly humbling experience. Dr. Sangster's warnings in this regard should have a very wide reading. They will be helpful in pointing young preachers to errors which they should avoid. And possibly they may have an even greater value for brethren of riper years who have developed some of the bad habits which are mentioned here. This chapter has too much in it to justify any attempt to summarize it, but one passage especially deserves quotation: "It is possible for an illustration to be too interesting in itself. The perfect illustration does its work, and exhausts itself in so doing. The thought of the congregation is concentrated on the sermon theme. The illustration is merely a lamp-post. One does not want to embrace it, or study it as a work of art. One is grateful for the light it sheds and travels on."

Although *The Craft of Sermon Illustration* contains many fine examples of the aspect of the sermon which it discusses, it is primarily a work dealing with an important aspect of practical homiletics. An outstanding merit of the book which should not be ignored



Gift and Memorial Plates



Hand engraved polished brass. Letters filled with baked enamel—won't tarnish. Send inscription for quotation.

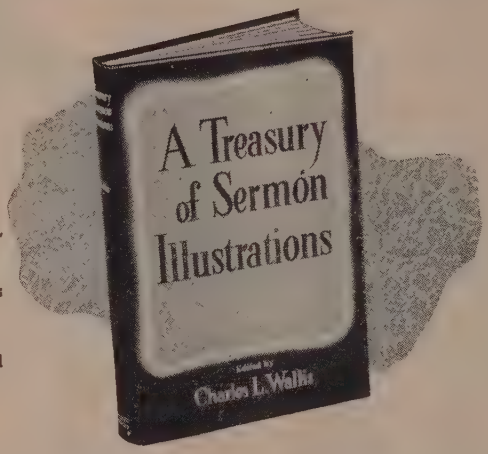
BERNARD-SMITHLINE CO.
23-06 38th Avenue, Long Island City, N. Y.

OSBORNE
Send for
CHALICE & CIBORIA
Book No. CM50C Illustrating Over 150 Original Designs
117 Gower St., London WC1
ENGLAND

A Treasury of Sermon Illustrations

Edited by

CHARLES L. WALLIS



- Over 2,400 stories, poems, anecdotes, and epigrams
- More than 450 major topics
- Arranged alphabetically
- Completely indexed and cross referenced

EVERY ILLUSTRATION in this rich, useful book is vivid, quotable, and conveniently brief — excellent for dramatizing a truth, driving home a point in sermons, lessons, and addresses.

Five complete indexes lead instantly to the right illustration for the right occasion: THE CHRISTIAN YEAR lists material for more than 30 special days and occasions. CHILDREN'S STORIES lists material especially helpful in preparing children's sermons, worship programs, and church-school lessons. HYMN STORIES identifies illustrations about hymn origins and writers. The INDEX OF NAMES gives names of persons quoted or considered, with dates and biographical notes. The INDEX OF TOPICS is a definitive cross index of more than 900 topics and sub-topics.

Bringing favorite and familiar stories and poems in easily accessible form — offering a wide variety of strikingly new illustrations — *A TREASURY OF SERMON ILLUSTRATIONS* is a helpful, timesaving working tool for preachers, teachers, writers, and speakers.

A big, useful book • 320 pages • 6 x 9 inches
$3.50

At Your Bookstore *Abingdon-Cokesbury*

Electric Lighted
CHURCH BULLETINS HONOR ROLLS

Send for FREE Catalog containing illustrations and prices of the various types of bulletins made by us. A post card will do! Please mention name of your church.

THE ASHTABULA SIGN CO.
Department C Ashtabula, Ohio

CHRISTMAS TOWER MUSIC

Kleinschmidt's TAYLOR BELL CARILLON recordings of 18 Christmas Carols and ten bell peal, on five 12-inch records.
Priced Special $17.50 for the Set
Check or money order. Order early as supply is limited.

GEORGE D. GABEL
754 C Burnside Street, Orange, N. J.

is its skill in incidental suggestion. Some of these thoughts expressed in passing are of exceptional value.

L. H. C.

I Have Loved Jacob by Joseph Hoffman Cohn. American Board of Missions to the Jews, Inc. 99 pages.

Few books will be read with greater interest than this one. Dr. Cohn emphatically believes that the patriarch Jacob has consistently been misunderstood and unjustly censured. He feels that something should be done about it, and in this book he does it.

We may never know who is really responsible for the widespread opinion that Jacob was "the father of the modern bargain counter," that he was "a liar, a cheat, and a shrewd and cunning deceiver," but in the pages of this book Joseph Hoffman Cohn thoroughly vindicates the much maligned servant of God.

To thoughtful people the book will come as a challenge not to dogmatize about individuals until thorough investigation has been made. To lovers of truth fresh light will be shed on the meaning of the word of God. To ministers who are looking for unique sermonic materials that will cause audiences to sit on the edges of their seats this book is the answer.

Teachers of study groups, as well as leaders of discussion groups, will find something different in the pages of this little volume. And, who knows, the book may be the basis of not a few "turn about" sermons on the man of whom there is not a single word of condemnation in the Bible.

F. J. C.

The Story of Joseph by Josephine Sanger Lau. Abingdon - Cokesbury Press. 192 pages. $2.00.

The dramatic story of the spoiled son of Jacob, who faithfully endured being sold as a slave, falsely accused, imprisoned, and forgotten, until at last he became prime minister of Egypt, is here told in simple and beautiful language. The plot follows closely the Biblical narrative, and where the author's vivid imagination has created new scenes and situations, they are in harmony with the scriptures. Mrs. Lau writes for teen-age readers, but her book will be of interest to anyone who picks it up.

In the early chapters Joseph appears as the pampered favorite of his father. The author has portrayed his character skillfully so that we cannot help liking him while we see clearly why his brothers must have hated him. We see how he learned much in his father's house but did not learn humility until he was thrown into the pit and then lifted out and sold as a slave. It was in slavery that his religion was put to the test and found adequate.

Joseph's experiences in Egypt are briefly told. When the brothers come from Canaan to buy food, we are made to see why he treated them as he did and how he tested them to find if now they loved Benjamin, the youngest brother. The story ends with Joseph's revelation of himself to his brothers.

The book is well printed and attractively bound. Illustrations are by Edward and Stephani Godwin. Mrs. Lau

(Turn to page 63)

Mrs. Engel

THE PASTOR'S WIFE

A Department for the Mistress of the Manse

Edited by Mrs. Joyce Engel

This department offers a forum for discussion of the social, family and religious opportunities of the minister's wife. Correspondence invited.

Count Your Blessings

They Outweigh the Difficulties of the Minister's Wife

*by Irma Belle Thaden**

THE minister's wife has been pictured in fiction and film as either a saintly, self-effacing, long-suffering do-gooder, or as a forward individual, making trouble for her husband and his congregation by her bossiness and her inability to guard professional secrets.

There has been enough complaining from within the ranks and pitying condescension from without to make every minister's wife sorry for herself and to fill every prospect with fear and trembling. So after eighteen years experience, I am happy to report that the fate, against which I was so solemnly warned, is not nearly as terrible in fact as in fiction, and that for every fancied disadvantage there is a very real compensation.

Having been thoroughly briefed on the taboos and restrictions by which the life of a minister is said to be circumscribed, naturally, I did not deliberately set out to be the wife of one. But what is a girl to do when she meets a gentleman of the cloth whom she recognizes as the one man without whom she cannot be happy? So I took the step that exiled me to that man's land, which lies midway between pulpit and pew, and I've never been sorry — not really. Most of the time I've loved the life; now and again I've despised it; sometimes I've merely tolerated it — and the rest of the time I've been asleep.

Most of the so-called hardships fall under the following headings: 1) one must be constantly "bowing and scraping" and associating with bores, 2) while living on an inadequate income, 3) in an ugly, inconvenient house, 4) after the manner of a gold fish, 5) subject to constant scrutiny and cruel criticism.

To take these points in order, my observation is that many wives of business and professional men do far more apple polishing than I do. What of the branch manager of a lumber company, who was instructed to induce his wife to join as many clubs and organizations as possible and to unite with the church that would bring him the best contacts? What of the young doctor who admitted that he did the same thing, not under orders, but with a similar motive?

No discussion of the minister's life is complete without mentioning the necessity for living on a limited income, yet we suffer no more than other public servants. The members of the teaching profession, for example, are fairly well advanced toward martyrdom in this respect. Doubtless there is justification for the current agitation to raise the living standards of public job holders, but it is our observation that those who complain most loudly about inadequate salaries are the ones who are giving a minimum of service. For the minister and his wife, we have found no formula to improve upon the Scriptural one, "Seek ye first the kingdom and these things will be added."

In my fairly large acquaintance, I do not know of a single minister's wife who, with a little imagination, cannot contrive to dress so that the members of her husband's church need not feel ashamed of her, and at the same time in such a manner as not to arouse the envy of the ladies in the congregation. It is as bad to dress too lavishly as too poorly in any social station.

During these days of housing shortages, we are moved to count the manse (faulty as it may be) among our blessings—indeed, to put it near the top of the list. As we look about the one in

*Mrs. J. H. Thaden, Ackley, Iowa.

New and recent Oxford Books

. . . companions to enrich your study!

A PREACHER'S PRIMER—
by the Rev. David A. MacLennan, D.D.

Practical helps for preachers in a world of unrest. David MacLennan vitalizes the pulpit ministry . . . outlines the preacher's obligations and opportunities. He speaks out plainly to fellow pastors from a rich background of distinguished service . . . from a heart full of love for his fellow man. *$1.50*

THE HISTORIC FAITH AND A CHANGING WORLD
by the Rev. W. Norman Pittenger, S.T.D.

A clear warning against smug concepts and complacent assumptions. Dr. Pittenger champions the "straight gospel of God's sovereign and redemptive power...discourses on modern issues and modern thinking. A challenging book." *$2.50*

A PRIMER OF CHRISTIANITY

Ministers will want to encourage wide reading of these three volumes which provide the casual Christian with the basic concepts of his religion. *Volume 1:* The Beginning of the Gospel, by T. W. Manson, D.D., *$1.50. Volume 2:* The Furtherance of the Gospel, by R. W. Moore, *$1.75. Volume 3:* The Truth of the Gospel, by the Rev. George B. Caird, Ph.D., *$1.75.*

Supplementary volume: The Gospel and Modern Thought, by the Rev. Alan Richardson, D.D., *$2.00.*

ASKING THEM QUESTIONS

(*3rd Series*)—for ministers, laymen and teachers. More of the illuminating answers to hard-to-explain questions by noted leaders in various fields. *$2.00*

AT YOUR BOOKSTORE

OXFORD

FOR YOUR RURAL CHURCH

The bulletins listed below, we believe, will be of help to all rural ministers and their congregations. They are publications of the Department of the Rural Church, Drew Theological Seminary.

The Home of the Rural Pastor

A study of 1,171 parsonages. Contains suggestions for improving parsonages, also plans for new ones. 70 photographs, 112 pp. ( ) 1 copy, 40c; ( ) 3 copies, $1.00.

Men Working

Discusses 60 different kinds of work laymen are now doing to improve their church property. 72 pp., 58 photographs. ( ) 1 copy, 30c; ( ) 4 copies, $1.00.

The Church and the Land

A study of 412 families showing the relation of land ownership, soil conservation, the standard of living and church activities. 44 pp. ( ) 1 copy, 25c; ( ) 5 copies, $1.00.

These My Brethren

A study of 1,542 Negro families and 570 Negro churches in the rural south. 104 pp. ( ) 1 copy, 40c; ( ) 3 copies, $1.00.

One Foot on the Land

Stories of 16 successful rural churches. 96 pp. ( ) 1 copy, 30c; ( ) 4 copies, $1.00.

New Ministers

A study of 1,978 ministerial students. Helpful to pastors and Sunday school teachers in enlisting young men for the ministry. 32 pp. ( ) 1 copy, 15c; ( ) 10 copies, $1.00.

The Art of Church Cooperation

The group ministry, the larger parish, the allocated field, mutual exchange of churches and the Federated Church. 64 pp. ( ) 1 copy, 30c; ( ) 5 copies, $1.00.

These bulletins may be ordered at the prices listed from the Rural Church Department, Drew University, Madison, New Jersey. Check in the parentheses (X) the bulletins desired. Cut out and send with stamps, postal order or check. Be sure to include your name and address.

Religious Education

and

Social Work

present to young women unlimited opportunities for service

SCHAUFFLER COLLEGE

trains high school graduates for such work.

Four-year courses leading to the degree of Bachelor of Science in either field.

THE DEMAND for its graduates far surpasses the number graduating every year.

HIGH ACADEMIC STANDARDS
SCIENTIFIC METHOD
CHRISTIAN SPIRIT

Students accepted from all races, nationalities and religions.

$500.00 a year for tuition, board and room.

A few places in the dormitory available for the second semester.

SECOND SEMESTER
Begins January 22, 1951

For further information write:

GEO. P. MICHAELIDES, Ph. D.
President

5115 Fowler Ave., Cleveland 27, O.

which we now live, we try to calculate just what kind of money a professional or business man would have to command to own or rent this house. We count the ten large rooms, in which the children can have privacy and grow up like human beings. We contemplate the sunny kitchen, newly remodeled and redecorated. How many families would think they were in heaven if they had just two of our rooms for living quarters? To compensate for the fact that we cannot will it to our children is the fact that we do not have to pay the taxes or the decorator.

Moving is sometimes cited as one of the trials of a minister's wife. Perhaps if one has perpendicular roots instead of horizontal this would be a hardship, but to me it's part of the fun. Moving expenses are usually paid by the church, so the move means nothing financially. And to find at one's destination a house painted, waxed and polished from cellar to attic is an adventure, with the drudgery removed.

It takes a heap of living to make a house a home, we are told, so we feel challenged to do a heap of living in a short time, and we do! Our children have a sense of security in the midst of changing scenes, which we feel helps to give them social aplomb and practice in making adjustments, which is priceless.

When we arrive we find, not only our house prepared, but a large group of people eagerly awaiting us. In no time, we feel like old settlers. We automatically become members of women's organizations in the church and are invited to join other worth while groups in the community. The latter we may take or leave alone. Through the years I've had to console so many people who have felt strange and neglected in a new place that I have come to value this "ready-made" social position.

Then I think with gratitude of all the invitations to play bridge that I have not been obliged to turn down and of the cocktails I have not been required to refuse and of all the cigarettes for which I have not had to foot the bill.

I find my social life wholly satisfying and complete. I can do absolutely anything that any self-respecting woman would want to do. I can, and do, teach my children that they do not have to do thus and so, nor refrain from this or that, because they are minister's children, but because they are Christians.

I never worry about being a gold fish because I have never been tempted to do anything I need to cover up; at the same time I make no pretense of being perfect or free from the faults and foibles of my sisters.

Everyone is more or less subject to the scrutiny and criticism of his immediate associates. As soon as one discovers that she can please some of the people all the time and all the people some of the time but not all the people all of the time, she will be as happy as any adult in this troubled world. When she adds to this average-happiness the many advantages and satisfactions of her position, she will soon realize that she has happiness-plus.

The criticisms that come to one's ears may disturb an over-sensitive soul, but with a little practice one learns to take them in stride and to use them constructively. It is not always easy to separate the petty from the legitimate but it's a good exercise in self-examination.

Whence came the idea that ministers are more subject to criticism than others in the public eye? I've heard it said of my favorite physician, "I wouldn't take a dog to him!" Yet nobody thinks of feeling sorry for doctors.

As for the snoopers in the ladies' aid's societies who inspect the cupboards and peer under the beds for dust, these are purely mythical characters. If these bogey-women ever existed, except in the imagination of the humorists, they have passed from the scene. For the most part, church members just cannot be bothered with such nonsense; most of them are too busy.

Often the prime qualification for a good pastor's "assistant" is thought to be the ability to "lead a meeting," teach a Sunday school class, or direct a choir. True enough, she can't have too many such aptitudes, but in my opinion they are secondary to her capacity for friendship and her instinct for sensing the needs and hungers of people and the willingness to meet them with a sincere response.

It is more important to give a lift to the spiritually and morally down and out than to stay in the good graces of the social leaders. Need we say that "gushing" seldom succeeds? Nobody wants to feel his good will is being wooed with effusions. Without a capacity for sincere friendship, or the will to honestly cultivate it, leave it alone.

There are always the sick and shut-ins to be visited, but if one isn't naturally friendly and anxious to make life brighter for others, she had better stay home and crochet. Just because a minister's wife is expected to do these things is no guarantee that she will do them well. If she does them merely from a sense of duty, her visits are not apt to be very satisfying or rewarding.

I have known wives who would rather die than admit that their spouses had any faults. They definitely evade the issue if asked whether tempers are ever lost in the manse. While I aim never to offend good taste by discuss-

The Open Door

A Service of Lights for 1951

*by Adolph H. Bisping**

(Minister (M) stands in front of altar. Three large candles in separate candlesticks on altar. Twelve candles on each panel. Candle Lighters (CL) dressed in white robes, their hair and robes embellished with tinsel, supplied with unlighted candles, wait at rear of sanctuary, one in each aisle. Each chorister is given small unlighted candle before entering sanctuary. M lights his candle as congregation rises for Hallelujah Chorus which is sung just before Service of Lights begins. All electric lights except those in foyer are turned off when worshipers sit down after Hallelujah Chorus.)

M. Everything about us is a reminder of the relentless flight of time, proclaiming in language more forceful than any at our command, that our time on earth is of short duration. How true this is especially of New Year's Day which tells us so effectively that another period of twelve months has gone to join that numerous company of years that will never come back!

As we look over the past year, we recall joys and accomplishments, sorrows and hardships, mistakes and disappointments. But as Christians we are stronger for our experiences. Things have only happened to us and nothing has conquered the spirit within us. The Lord was constantly with us to help, guide and support us with His divine presence and beneficent gifts. His compassions failed not. They were new every morning.

Let us pray:

(CL now approach altar slowly, each in her aisle, arriving at the same time and stopping at narrow space that leads to altar between chairs of Junior Choir. CL face altar. M faces altar as he prays. He lights large candles on altar, representing the Holy Trinity, as reference is made to each person in the opening sentence of prayer.)

O Thou Holy Triune God—Father, our Creator—Son, our Redeemer—and Holy Spirit, our Sanctifier—with reverent awe and admiration we look up to Thee and join in the song of the angels: "Holy, holy, holy, is the Lord of hosts, the whole earth is full of his glory." We praise Thee as the source of all our blessings—in Thee we live and move and have our being. We praise Thee as the Saviour of all mankind—Thou hast paid for all our sins and opened again for us the gates of paradise which our transgressions had closed. We praise Thee as the Sanctifier of our lives—through Thee the flame of faith has been lighted in our hearts and made us again Thine acceptable children. O Thou who art Three in One, grant that we may ever gladly accept the great truths taught in Thy holy word, and serve Thee, of whom and through whom and to whom are all things. We ask in Thy holy name. Amen.

(M faces congregation. While reading verse below, he lights candles of CL.)

This slendor waxen thing, which is my faith,
Fire it, Lord, with some divine, white spark,
Until its circle, widening at my feet,
Will mark my certain way across the dark.

(While M reads paragraph following below, CL repair slowly to choir loft, standing behind their respective panels, exact position there being behind sixth and seventh candles. They wait there until name of first month is mentioned. When M says: "We light the candle of January," CL No. 1 lights first candle, and thus lighting a candle for each month when its name is first spoken. CL No. 2 waits with the lighting of corresponding candle on her panel until M faces altar and reads vow or pledge in connection with each month. Each CL starts lighting month-candles with the one nearest altar and finishes with the one at opposite end.)

We are grateful for the past year, and take its lessons as an armor for the new year facing us. As we begin the new year with the strength gained from the past, we determine to "ring out the false and ring in the true"; to

(Turn to next page)

*Pastor, St. Paul Evangelical and Reformed Church, Keokuk, Iowa.

ing the details of my domestic tranquility, or lack of it, I am perfectly willing to admit that our marriage performs one of the functions for which it was ordained—as a safety valve to let off pent up emotions and frustrations.

While a minister's wife must go knee deep into the problems and worries of her husband, she must also cultivate a sense of humor, in order that life in the manse, which ordinarily is real and earnest, may also have its lighter intervals.

Yes, I married a minister and I'm glad of it. In fact, I recommend it.

DON'T PLAY WITH FIRE
Candleite Services, Pageants Use
STRAYLINE'S SAFETY CANDLES
Pipe lighted prism cut plastic flame. Color disc for color lights. Churches, Schools, Colleges, Choirs, etc.
Complete with batteries and color disc, $15.00 per doz. Sample, $1.50.

STRAYLINE PRODUCTS CO.
63 Main St., Dept. 6
Dobbs Ferry, N. Y.

5 FINE RESTAURANTS
In New York
sleep like a top
at the New
Prince George Hotel

Singles with bath from $4.00
28th just East of 5th Ave.

ALL CHURCH CRAFTS
Studios of George L. Payne

American Productions in Stained Glass, Lighting Fixtures, Woodwork, Altar Ornaments & Tablets
Genuine Carillons
Also Representing
J. Wippell & Co., Ltd.
Exeter • England
English Church Art
Address Inquiries
GEORGE L. PAYNE
ONE LEE PLACE • PATERSON 10, N. J.

Modern CHURCH SEATING

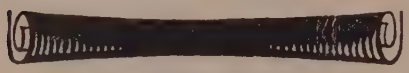
Write for Descriptive Literature
GRIGGS EQUIPMENT COMPANY
Manufacturers and Suppliers of CHURCH SEATING
Belton, Texas

VESTMENTS
for Choir and Pulpit
Hangings - Ornaments
Supplies - Etc.
Catalog free on request
The C. E. Ward Co.
New London, Ohio

There are members in your church who will wish to patronize "Dry Hotels." We suggest that you pass this list on to them either by publishing it in your church calendar or by clipping it from the magazine and posting it on the church bulletin board.

PHILADELPHIA

ROBERT MORRIS—Arch and 17th Street. 208 rooms—$3.50 up. In the heart of Philadelphia. Running ice water, private baths in all rooms. Banquet and meeting rooms. Louis E. Pike, Mgr.



MEMORIAL PAINTINGS

JOHN KROGMANN Artist

616 Goslin Street, Studio 7

HAMMOND, INDIANA

PULPIT & CHOIR GOWNS

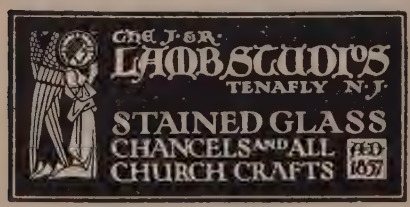
Pulpit Hangings, Altar Cloths, Bible Markers, Communion Linens, Embroideries, Fabrics

Custom Tailoring for Clergymen

1837 Marking 113 years of service to the church and clergy. 1950

COX SONS & VINING, Inc.

131 East 23rd Street, New York 10, N.Y.



BAPTISTRY

Instantaneous Gas Water Heater

450 G. P. H. — 20° Rise

Write for Folders

Special Discount to Churches

LITTLE GIANT MFG. CO.

907 - 7th Orange, Texas

Hundreds of **Religious Films**

FILMSTRIPS and FREE MOTION PICTURES in the MASTER GUIDES

• NATION-WIDE COVERAGE •

Write for FREE Bulletin SELECTED FILMS Whittier, Calif.

The Open Door

(From page 59)

"ring out the thousand wars of old, Ring in the thousand years of peace"; to "ring out the darkness of the land, Ring in the Christ who is to be." To accomplish this, we need to take the Lord with us and in His strength utilize the opportunities of the swiftly passing months, one at a time, ever looking upon them as lights and aids on our pathway.

(1) WE LIGHT THE CANDLE OF JANUARY. Its very name, signifying "a time of beginnings," inspires thought of the past as well as of the future. It gives us a new and unstained year, fresh from the hand of God. (Face altar.) We vow to look upon each day as a precious pearl to be strung upon the silver thread of life, and to use the wealth and power bestowed to make our life what it should be in God's sight. (About face.)

(2) WE LIGHT THE CANDLE OF FEBRUARY. Its name came from a word meaning "to purify," because this was the month in which people were purified for the religious festivals to follow. It has an unusual number of days of peculiar interest, principally the birthdays of Lincoln and Washington. (Face altar.) We resolve to be true to the ideals of the father of our country, and of our great emancipator, as well as to those of all our patriots who sacrificed that we might live, and live in a better world. (About face.)

(3) WE LIGHT THE CANDLE OF MARCH. It ushers in the season of spring, when life and beauty return to all nature which apparently had been in the throes of death. Taking note of the great preparation and transformation in evidence everywhere, (face altar) we determine to see in this a striking picture of our life which is constantly to be renewed and transformed, that we may bring forth fruitage pleasing to God. (About face.)

(4) WE LIGHT THE CANDLE OF APRIL. It is the month we justly associate with the crucifixion and resurrection of our Lord Jesus Christ. How the light of these two great and holy events shines to give us strength and hope! (Face altar.) We solemnly vow our determination to keep this light burning in our hearts and souls, that we may be able to appropriate the grace and strength of our Christ and so live up to the sacred obligations of our Christian profession. (About face.)

(5) WE LIGHT THE CANDLE OF MAY. It is one of the most beautiful months, without the cold and rigor of winter and the unpleasant heat of summer, while vegetation is at its richest and loveliest. It is the month when we set aside a special day to honor our mothers who, as Christian mothers, are the loveliest among men. (Face altar.) We pledge ourselves to honor these molders of characters and torch-bearers of life, not merely on one day, but every day of the year. (About face.)

(6) WE LIGHT THE CANDLE OF JUNE. It is the month appropriately called the apostle of the home, because it is the preferred time for the marriage ceremony that unites man and woman to constitute a family group. In this age of wrecked homes and of an ever growing number of young criminals, how great is the need for the godly home, the bulwark of the church and the cornerstone of the state! (Face altar.) We solemnly renew our determination to make our homes Christian and godly institutions, that we may help restrain the growth of paganism and ungodliness. (About face.)

(7) WE LIGHT THE CANDLE OF JULY. It is the month that commemorates the birthday of our country, the most favored and richly blessed in the world. How sacred to us are these passages of the Declaration of Independence to which we renew our allegiance: (face altar.) "We hold these truths to be self evident, that all men are created equal; that among these are life, liberty, and the pursuit of happiness. We therefore do solemnly publish and declare, that these United Colonies are Free and Independent States. And for the support of the declaration with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes, and our sacred honor." (About face.)

(8) WE LIGHT THE CANDLE OF AUGUST. It is the month named for the Roman Emperor Augustus, one of the greatest rulers ever to have lived. There is something royal about this month, for its sun throws a golden glory on the yellowing fields. Thus are we reminded of our incomparable Ruler and King of kings, of whose government there shall be no end, and who yearns to rule in the hearts and lives of all people. (Face altar.) Therefore we reconsecrate our lives to Him whose harvest is plenteous, but whose laborers are few. (About face.)

(9) WE LIGHT THE CANDLE OF SEPTEMBER. It is the transition period between summer and autumn, partaking of the character of both seasons. It is a busy time of storing away the rich yield of the harvest fields. It

is also the month when school work is resumed, that our children with the help of their teachers and parents may store away the knowledge which a useful and responsible place in life requires. (Face altar.) We recognize the importance of child training, in secular and religious matters, and vow to share in the responsibility of educating our youth properly. (About face.)

(10) WE LIGHT THE CANDLE OF OCTOBER. It is the month of changing and gorgeously colored foliage; the month that commemorates the discovery of our beloved country by a brave and undaunted man, as well as the anniversary of a fearless act that effected a great spiritual reformation and marked the beginning of the Protestant Church. (Face altar.) We revere the memory of these great men and permit their notable deeds to challenge us to greater efforts in behalf of the welfare of our country and the fulfillment of the true purpose of the Church of God. (About face.)

(11) WE LIGHT THE CANDLE OF NOVEMBER. It is the month when autumn seems over and winter is still in the offing: the month with its hazy, mystical days of Indian summer which, to the lover of out-of-doors, is one of the most delightful seasons of the year. The harvesting time over and crops securely stored away, there comes the outstanding festival of the month, Thanksgiving Day, when we are asked to express our gratitude to the beneficent heavenly Father for another year of providential care and prosperity. (Face altar.) We vow to acknowledge more readily our many material and spiritual blessings, and to permit our lips to be vocal with the music of thanksgiving. (About face.)

(12) WE LIGHT THE CANDLE OF DECEMBER. It is the month often regarded as the coldest and most cheerless one, but erroneously so; for the many bright and cheering marks of approaching Christmas seem to shed a glow over all. It is the month loved throughout all Christendom, for it is the time we celebrate the birthday of the most wonderful Child ever born, who in His own person and sacrificial work binds heaven and earth, God and man together. (Face altar.) We would hasten to Him and worship Him. We would believe His holy word, and serve Him in His kingdom as the joy of our life, the object of our love, and the foundation of our faith, that thus we might ever receive new guidance, inspiration, and strength. (About face.)

(CL now stand where they stood before lighting month-candles and wait there until M reads verses that begin: "Pass on the light.")

Thus the months challenge us to avail ourselves of the many splendid opportunities they offer, and to build on a new and higher plane, constantly casting off the works of darkness and putting on the Lord Jesus Christ. Let us reconsecrate our lives to Christ and His kingdom.

Teach us to build; upon the solid rock
We set the dream that hardens into deed,
Ribbed with the steel that time and change doth mock,
Th' unfailing purpose of our noblest creed;
Teach us to build; O Master, lend us sight
To see the towers gleaming in the light.

(CL light candles of choristers, starting with Seniors in rear pew, lighting candles of those only who occupy seats nearest center, choristers passing light on to one another. CL then come down from choir loft and light candles of Juniors, starting with those seated at end of each row and proceeding from rear row to front row. This done, CL return to aisle leading to altar, facing congregation and remaining there until Recessional.)

Pass on the light, pass on the flame;
Remember whence the glory came,
And eyes are on you as they run
Beyond the shining of the sun.

Lord Christ, we take the light from Thee;
Resolving to be true and free.
We will, for honor of Thy name,
Pass on the light, pass on the flame.

This candle represents the light which the Lord has given to each of us. As we journey from month to month, let us guard well its flame, for its steady glow lights the way for others, as well as for us.

What can we do to work God's work, to prosper and increase
The brotherhood of all mankind, the reign of the Prince of Peace?
What can we do to hasten the time, the time that shall surely be,
When the earth shall be filled with the glory of God as the water covers the sea?
March we forth in the strength of God, with the banner of Christ unfurled,
That the light of the glorious Gospel of Truth may shine throughout the world.
Fight we the fight with sorrow and sin, to set the captive free,
That the earth may be filled with the glory of God as the waters cover the sea.

(Organ plays softly during the following prayer, thus preparing for the Recessional.)

O Thou who art the Light of the world, the Sun of righteousness, evermore arising and never going down, giving light, food, and gladness to all; mercifully vouchsafe to shine upon us in the course of the months of the new

(Turn to next page)

FOLDING CHAIRS
in Steel or Wood
FOLDING BANQUET TABLES
WRITE FOR CATALOGUE AND LOW DIRECT PRICES
J. P. REDINGTON & CO.
DEPT. 90, SCRANTON 2, PA.

Pews
Altars
Fonts
Pulpit Sets
Chancel Sets
Chairs
Crosses
Candlesticks
Everything in wood for the beautification of the Church Interior
MANITOWOC CHURCH FURNITURE COMPANY
Dept. 5 Waukesha, Wisconsin

Devotionally Inspiring
SOUNDMASTER CHIME RECORDS
RICH, MELLOW, CLEAR TONES from BELFRY or LOFT
The steeple broadcast of Soundmaster Records has a definite and sustained inspirational value—creates interest at every season of the year. In Soundmasters you get true, expressive reproductions in rich, clear, mellow tones of choicest sacred music made by artists of renown
PICK A SOUNDMASTER LIBRARY FOR QUALITY
CHIMES • ORGAN • CHIMES and VIBRAHARP
Write for list of unexcelled records.
MORRISON RECORDING LABORATORIES
Dept. 1-12 BATAVIA, ILL.
SOUNDMASTER RECORDS

DRESS-UP . . .
Your Church Bulletins!
Investigate the advantages of our Every Sunday illustrated folder service. Inexpensive. Easy to handle. Write today for free samples and information.
CHURCH WORLD PRESS, INC.
1900 Superior Avenue Cleveland 14, Ohio

GOWNS
• Pulpit and Choir •
Headquarters for
RELIGIOUS SUPPLIES
Church Furniture · Stoles
Embroideries · Vestments
Hangings · Communion
Sets · Altar Brass Goods
CATALOG ON REQUEST
National CHURCH GOODS SUPPLY COMPANY
821-23 ARCH STREET, PHILADELPHIA 7, PA.

ROBES
Choir and Pulpit

NYLON and many other fine materials, reasonably priced. Write for catalogue C-16 (choir robes); J-16 (junior robes); P-16 (pulpit robes).

COLLEGIATE CAP & GOWN CO.
NEW YORK 1, N. Y. 366 Fifth Ave. | CHAMPAIGN, ILL. 1000 N. Market St. | CHICAGO 6, ILL. 117 N. Wacker Dr.

CHURCH FURNITURE PEWS
Chancel Furniture • Pulpit Furniture etc.
EDWARDS WOOD WORKS
Camdenton, Missouri

Church Bulletins
Scriptural—Artistically Designed
Large Assortment—Self Selection
Lithographed—Special Days—General use
Be Sure to Get Our Free Catalog and Samples
ECCLESIASTICAL ART PRESS, Louisville, Ky.

Brass Altar Ware
CROSSES, VASES, CANDLESTICKS, CANDELABRAS, MISSAL STANDS, OFFERING PLATES.
• Write For Catalog
J. P. REDINGTON & CO.
DEPT. 800, SCRANTON 2, PA.

STAINED GLASS WINDOWS
WHITTEMORE ASSOCIATES
16 ASHBURTON PLACE
BOSTON 8 MASS.

Choir & Pulpit GOWNS
Fine materials, beautiful work, pleasingly low prices. Catalog and samples on request. State your needs and name of church.
DeMoulin Bros. & Co.
1161 South 4th St., Greenville, Ill.

Remodeling
Redecorating
Refurnishing
Myers Brothers, Inc.
STEUBENVILLE, OHIO

Biographical Sermon for December

Thomas Carlyle — Historian and Philosopher

by Thomas H. Warner

Let your speech be always with grace, seasoned with salt.—Colossians 4:6.

THOMAS CARLYLE was born December 4, 1795. He died in 1881. He was a Scotch historian, essayist and philosopher. He was a prolific and caustic writer. In 1865 he was elected Lord Rector of Edinburgh University.

Carlyle's father was a stonemason. His walls stood true and did not need rebuilding. His son expressed this wish: "Let me write my books as he built his houses."

Carlyle was a diligent student. When he was a young man he often sat up till three in the morning, "invincibly tearing his way through Newton's *Principia*." A writer said: "The enormous amount of work he performed in the shape of thought can scarcely be estimated. The fierce fire within him, that burned up so much that was worthless, needed constant feeding and careful watching, or else the embers woud soon have got cold."

He usually took a vigorous walk of several miles before he commenced the day's work. Whether the spirit moved him or not he entered his study at ten and worked till three. Then he answered letters, saw friends, read and sometimes took a second walk.

When Emerson, seeking an interview with Carlyle, reached Edinburgh, no one seemed to have heard of him. From the university he learned that he was living in a remote district, sixteen miles from the city. Emerson hired a carriage and drove there. Only a day earlier Carlyle had written in his diary: "I am left here the solitariest, most stranded, most helpless creature that I have been for many years. Nobody asks me to work on articles."

Describing his visit, Emerson said: "I found him one of the most simple and frank of men and became acquainted with him at once. . . . The comfort of meeting the man is that he speaks sincerely, that he feels himself to be so rich and that he is above the meanness of pretending to have knowledge which he has not."

Carlyle, writing of the visit, said: "That man came to see me. I don't

The Open Door

(From page 61)

year before us. Cast Thy blessed beams upon the dulness of our understanding that we may heed the lessons inculcated in this solemn hour, and that we, stirred by Thy light and life, may be enabled faithfully to do the things committed to us, looking ever unto Thee, our Helper and Redeemer. Amen.

(Recessional—"Follow the Gleam"—by Douglas)

(Organ plays song through once, then choirs sing verse while standing and, when singing verse second time, start leaving in following order: Minister, candle lighters, seniors, juniors. Juniors stop in aisle and remain there until the playing of organ chimes, when they quietly go into basement, extinguishing their candles as they arrive in vestibule, the two CL assisting them. Minister gives prayer and benediction from balcony where he and Senior Choir went during Recessional. Minister and choir stand at balcony baluster with their lighted candles. These candles together with the burning ones on altar and the panels are the only light in sanctuary. Electric lights in sanctuary are turned on after the Postlude. The rather dim lights in vestibule are never turned off, for without them accidents might occur on steps leading from vestibule to foyer and vice versa.)

Let us pray:

Another year is dawning, dear Father, let it be
In working or in waiting another year with Thee;
Another year of progress, another year of praise,
Another year of proving Thy presence all the days.
Another year of mercies, of faithfulness and grace.
Another year of gladness in the shining of Thy face.
Another year of leaning upon Thy loving breast,
Another year of trusting, of quiet, happy rest.
Another year of service, of witness for Thy love,

(Organ begins playing of introduction to Anthem.)

Another year of training for holier work above.
Another year is dawning, dear Father, let it be,
On earth or else in heaven, another year for Thee. Amen.

(Anthem—"The Lord's Prayer"—by Forsyth-Kraft, Senior Choir)

Benediction.

Chimes—"Silent Night"—Gruber.

Silent Meditation.

Postlude.

know what brought him, and we kept him one night, and then he left us. I saw him go up the hill, I didn't go with him to see him descend. I preferred to watch him mount and vanish like an angel."

Carlyle was a religious man. He wrote: "It seems to me a great truth that human beings cannot stand on selfishness, mechanical utilities, economics and law courts. That if there is not a religious element in the relations of men such relations are miserable and doomed to ruin."

In his *Memories of London*, Dr. Masson recalls a conversation with Carlyle. They had walked into Hyde Park on a summer evening. "The softness and stillness around, and the starry brilliance above, had touched his soul to its finest and gentlest depths." As they walked, the seer talked of the rule of human behavior becoming in a world like this. "There was too much jesting," he said, "too much of mere irony and laughter at the absurd, too little of calm religiousness and serious walk with God." Then he uttered a sudden phrase of self-humiliation. "Ah, and I have given far too much into that myself—sniggering at things."

Carlyle was a loyal friend. "Richard Milnes," he said one day, "when are you going to get that pension for Alfred Tennyson?" "My dear Carlyle," responded Milnes, "it is not so easy as you suppose. What will my constituents say if I do get a pension for Tennyson? They know nothing about him or his poetry and they will probably think he is some poor relation of my own, and that the whole affair is a job." Solemn and emphatic was Carlyle's response: "Richard Milnes, on the day of judgment when the Lord asks you why you did not get that pension for Alfred Tennyson, it will not do to lay the blame on your constituents, it is you who will be damned."

Soon after the death of Carlyle, two friends met. One said, "He did me a good turn once. When I was beginning life, almost through my apprenticeship, I lost all interest in everything and in everyone.

"One gloomy night, feeling that I could stand my darkness no longer, I went into a library and lifting a book I found lying on a table, I opened it. It was *Sartor Resartus*, by Thomas Carlyle. My eye fell upon one sentence, marked in italics, 'Do the duty which lies nearest to thee, which thou knowest to be a duty, the second duty will already become clearer.' That sentence was a flash of lightning striking into my dark soul. It gave me a new glimpse of human existence. It made a changed man of me. Carlyle, under God, saved me. He put content and purpose and power into my life."

Carlyle was without honor in his own parish. An old roadmaster at Ecclefechan, who was asked by a tourist whether he knew the Carlyles, replied: "I ken the whole of them. There was Jock, he was a kind of thoroughiter sort o' chap, a doctor, but not a bad fellow." "And there was Thomas," eagerly suggested the tourist. "O, ay, of coose, there's Tam, a useless, munestruck chap that writes in London. There's naething in Tam; but mon, there's Jamis, owre in the Nowlands, there's a chap for ye. Jamis takes mair swine into Ecclefechan market than any ither farmer i' the parish."

Book Reviews

(From page 56)

will be remembered as the author of *Beggar Boy of Galilee.*

W. R. L.

Fathers of the Church, Volume 7. Fathers of the Church, Inc. 443 pages.

This seventh volume to appear in the Fathers of the Church series consists of four works. Six shorter works of Niceta of Remesiana are translated by Gerald G. Walsh of Fordham University; seven brief writings of Sulpicius Severus were done by Bernard M. Peebles; the *Commonitories* of Vincent of Lerins is translated by Rudolph E. Morris; and *Grace and Free Will* of Prosper of Aquitaine by J. Reginald O'Donnell. In each case there is careful annotation and a competent accompanying introduction. The first and last translations are especially valuable since they are the only renditions in English.

The untimely death of the founder of this series, Doctor Ludwig Schopp, has left the editorial board with serious problems in the publication of a series of at least 72 volumes. To both Catholic and Protestant scholars, this series is proving of tremendous worth in making possible the recapturing of the spirit not only of the very early church but the growing and developing Christian Church.

R. W. A.

Young Mr. Newman by Maisie Ward. Sheed and Ward. 477 pages. $4.50.

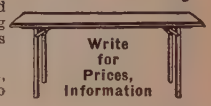
The author's father published the earlier life of Newman, giving major emphasis to Newman as a Roman Catholic. Curiously enough this story of the early life of Newman, also by a Roman Catholic, is devoted almost exclusively to his Protestant life and, of course, his conversion. It is a fascinating account of the rise of the Oxford Group in the Anglican Church and of the family, school and church life of one of the great Christians of English history. The Ward books, Newman's own *Apologia* together with Henry Tristram's *Newman and His Friends*, will guide anyone to an understanding of the brilliant Cardinal Newman.

R. W. A.

FOLDING CHAIRS
SIDE CHAIRS
FOLDING TABLES
CHAIRS
TABLET ARM CHAIRS
METAL CHAIRS
AUDITORIUM UNITS

IMMEDIATE DELIVERY!

All types of wood and steel folding, non-folding chairs and folding tables in stock.
Specify requirements, state type, quantity to save time.



Write for Prices, Information

Adirondack Chair Co. Dept. K, 1140 Broadway (Nr.26 St.) N.Y. 1, N.Y.

GOWNS

Write for FREE Choir Gown Style Book C12, Pulpit Apparel Style Book CP62. Ask for Budget Payment Plan.
Confirmation Gowns—rental or sale
E • R • MOORE COMPANY
932 Dakin St. Chicago 13, Ill. 11 West 42nd St. New York 18, N. Y.

UNION LESSON HELPS
on the International Uniform Lessons
SAFE TIME-TRIED
are based squarely on the Bible
Union Lesson Helps stand for and emphasize the foundation truths held in common by all evangelical Christians. Undenominational and uncontroversial, they can be used with safety in any Sunday school.
Write for free specimens
AMERICAN SUNDAY-SCHOOL UNION
1816 Chestnut Street Philadelphia, Pa

HENRY KECK STAINED GLASS STUDIO
1010 W GENESEE ST SYRACUSE N.Y.
HIGHEST SKILLED CRAFTSMANSHIP ORIGINAL DESIGNS

In the January
PULPIT DIGEST
The professional journal of the Protestant ministry

- **Ernest Fremont Tittle**
  The making of pastoral prayers
- **Clovis G. Chappell**
  The preparation of sermons
- **David M. Cory**
  Making Christianity work in an inter-racial community

. . . plus sermons for Lent and Brotherhood, and many other aids to your ministry. Enter your subscription today.

One year, $3.00; three years, $6.00

PULPIT DIGEST
Great Neck, New York

Productive Pastures

by Hobart D. McKeehan

SERMON STARTER

The Eyes of Jesus

THE eye is at once the window and the mirror of the soul. Through the eye the soul looks out, and in it the soul is reflected. Thus, both as a window and a mirror, the eye is a medium of revelation. Jesus recognized this truth when he said: "The eye is the lamp of the body: so, if your eye is generous, the whole of your body will be illumined, but if your eye is selfish, the whole of your body will be darkened. And if your very light turns dark, then—what a darkness it is." (St. Matthew 6:22, 23)

What Jesus was saying was this: the eye is the medium of revelation. Through it, in and out, flows much of the most vital commerce of life and spirit. The generous eye begets light; the selfish eye begets darkness. And if that which should beget light begets darkness instead, the result is the deepest and most dangerous of all forms of darkness. It is enough to add that they were supremely privileged people who, whether young or old, were one day privileged to look into the eyes of the Man of Galilee. Never did such eyes look into the eyes of another—or out upon the sunshine and sorrow, the triumph and tragedy of human beings. We may ask, therefore, with what kind of eyes did he look upon men and women? As a very old man, John of the Apocalypse had a vision of the ascended and glorified Christ. And one of the things he could not forget was the appearance of his eyes. "His eyes," wrote John, "were as a flame of fire." But, since the character of the ascended and glorified Christ must be identical with that of the Man of sunny Galilee and dark Judaea, I cannot help thinking that what John saw—what, indeed, Jesus' disciples and friends in their memories and visions saw—was the haunting recollection of eyes that could never be forgotten. What Sir Walter Scott seemed to remember best about Robert Burns was the deep and glowing beauty of the poet's eyes; and it is not too much to say that, though they may have forgotten some of his words, there were multitudes who never could forget the Master's eyes.

As we read the story of the Master in the gospels in terms of how he looked at God, men and nature, and of what those eyes saw and revealed, we are conscious of several undeniable characteristics.

A. To begin with there was the look of penetration and detection. Jesus saw into and through men and things. What to others was blurred, oblique, or even opaque, was to Jesus transparent. When, for example, a sick woman seeking help and healing touched him, Jesus asked, "Who touched me?" But before anyone could answer he looked about him, and when his eyes fell upon the woman she knew that she was seen: that she had been singled out of all that surging multitude. Yes, the eyes of Jesus were the eyes of a spiritual detective.

B. Sometimes the eyes of Jesus revealed the look of anger. The Master could become angry. He could show blazing indignation. He became angry at the selfish rich. He became angry at the despoilers of childhood. He became angry at people who pretended virtues they did not possess. He was indignant at people who, though boastful of their wisdom and high character, yet never managed to see the distinction between prudent piety and pious prudery. And St. Mark tells us that, because of the hardness of their hearts, he became angry at some of his own professed followers. Perhaps the most eloquent anger of our Lord never found expression in words: it just looked out through pure and steady eyes.

C. Time and again the eyes of Jesus revealed the look of compassion. What unutterable compassion, what ineffable pity, must have shown in the eyes of this rejected King of Life when, looking down upon the capital city, and, having "wept over it," he said: "O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Never pitying himself, Jesus always looked with pity upon the weak, the wounded, the wayward—and, not least, upon the fearful and the foolish.

D. Closely akin to his look of compassion and pity was his look of sorrow. The happiest, sunniest soul our earth has ever known—the supreme music-maker and joy-bringer of the ages—yet Jesus knew what it was to be sad. For example, when those two dear friends of his, Mary and Martha, informed him that their brother, Lazarus, was dead, "Jesus wept." How the shortest verse in the Bible throws a revealing light upon the greatest life ever lived!

E. The eyes of Jesus revealed the look of trust. Jesus trusted men even though many of them betrayed that trust. And he trusted God always and absolutely. Our faith is frail, fragile and fragmentary — whence the fever and futility of life!—but the faith of Jesus was both invincible and complete.

F. Time and again the eyes of Jesus revealed the look of disappointment. We study the historic Christ. We speak of the ascended Christ. We worship the exalted and glorified Christ. Very well, but let us not overlook the timeless meaning and message of the disappointed Christ. Consider the case of Simon Peter. Peter came to be known as Prince of the Apostles. It was to this man that the Master was one day to say, "Thou art Peter and upon this rock—(this faith of yours and of men like you)—I will build my church; and the gates of Hades shall not prevail against it." And ultimately the trust of Jesus was vindicated. But, meanwhile, consider. Peter one day weakened. He slipped backward in and from his faith. In a time of crisis he denied his Lord. And Jesus "turned, and looked upon Peter * * * and Peter went out and wept bitterly."

Why did Peter go out into the night? Why did he weep—bitterly? Simply because of that disappointed look in the eyes of Jesus. That disappointed look of Jesus broke Peter's heart. Are there any of us here this morning upon whom are cast the disappointed eyes of Jesus? He expected such splendid things of us. He had such faith in us. Through his ministers he touched our heads in benediction at our baptism and confirmation, and he was our host at every communion. And now he is looking at us! Pray God that it is not the look of disappointment.

G. Finally, and supremely, the eyes of Jesus carried, and carry, the look of love. It was and is appealing love. It was and is magnetic love. Even on the cross, when he was too weak to speak or be heard, the eyes of Jesus beckoned with wooing, winsome, wondrous love. No wonder an apostle or friend of his could not forget the eyes of Jesus.

The loving eyes of the living Christ are upon us now. They are windows

Monroe FOLDING TABLES

And Folding Chairs

Ask for Catalog No. 225

DIRECT PRICES to CHURCHES, SOCIETIES, SCHOOLS, etc.

Monroe Tables Designed and Manufactured Exclusively by

THE Monroe COMPANY INC.
60 CHURCH STREET COLFAX, IOWA

DENNING FIXTURES
FOR CHURCH PEWS

THE ORIGINAL HAT HOLDER

has been standard church equipment for over 40 years. More than 10,000 churches are equipped. Hat holders attached to back of pews eliminate cloak room congestion.

Richly finished in light bronze, dark bronze and nickel

DENNING'S ENVELOPE HOLDER

The Denning Manufacturing Co.
2028 E. 70th St. Cleveland 3, O.

through which he sees us. They are mirrors in which we see ourselves. What does he see? What do we see?

POETIC WINDOWS

In Silence

Why fret you at your work because
The deaf world does not hear and praise?
Were it so hard, O workman true,
To work in silence all your days?

I hear the traffic in the street,
But not the white world's o'er the town;
I heard the gun at sunset roar,
I did not hear the sun go down.

Are work and workmen greater when
The trumpets blow their fame abroad?
Nowhere on earth is found the man
Who works as silently as God.

Samuel V. Cole

My Task

To love someone more dearly ev'ry day,
To help a wandering child to find his way,
To ponder o'er a noble thought, and pray,
And smile when evening falls.
This is my task.

To follow truth as blind men long for light,
To do my best from dawn of day till night,
To keep my heart fit for His holy sight,
And answer when He calls.
This is my task.

Maude Louise Ray

Psalm of a Voice

Half whispering,
In a soft voice and a faint voice saying great things:
Important, astonishing, profound and true things,
In a soft voice and a faint voice.
The menace of thunder, the presence of absolutes.
In the voice of a robin-red-breast,
In the delicate defining of a flute and the fineness of pure sound.
The whole sun suggested
By means of a half smile,
(O whisper)
And a sort of murmur
In infinitely pure French.
Anyone not catching the words, anyone hearing them at a distance,
Would have thought he was saying light nothings.
And they were nothing for the ear
Reassured * * *
But that contrast and that music,
That voice scarce wrinkling the air,
That power in a whisper,
Those perspectives, those discoveries,
Those abysses and those guessed-at maneuvers,
That smile dismissing the universe!***
I think, too, in the end
Of the sound of silk alone and discreet
Of a fire creating the whole room as it burns itself out,
And that talks to itself
Or that talks to me
Almost for itself.

Paul Valery in *Selected Writings*, New Directions.

The Face of God

Oh, I have slipped the surly bonds of earth
And danced the skies on laughter-silvered wings:
Sunward I've climbed, and joined the tumbling mirth
Of sun-split clouds—and done a hundred things
You have not dreamed of, wheeled and soared and swung
High in the sunlit silence. Hovering there
I've chased the shouting wind along and flung
My eager craft through footless halls of air:
Up, up the long delirious, burning blue
I've topped the wind-swept heights with easy grace,
And while, with silent lifting mind I've trod
The high, untrespassed sanctity of space,
Put out my hand, and touched the face God!

Gillespie Magee in *Modern Man*

December Days

O the wild sweet rain when December passes by
And the tinkling tune it plays

Church Windows
DESIGNS AND QUOTATIONS FURNISHED UPON REQUEST
Pittsburgh Stained Glass Studios
Warden and McCartney Sts. Pittsburgh Pa.

CHURCH BULLETINS
Every progressive church should use Winters' De Luxe Bulletin Boards. Dignified, refined, effective and economical. Over 7,000 IN USE. They increase attendance, interest and collections. Thousands of enthusiastic letters from Pastors. Write today for illus. Catalog L.
H. E. WINTERS SPECIALTY CO.
308½ E. 4th St. Davenport, Ia.

In a thousand different ways—
O the rustle of the cedar and the clatter of the palms

O the glad strong wind in the tumult of its song!
And the Christmas-bush a-swinging,
Its dainty bells a-ringing
To the humming of the mountain and the chorus of the sea.

O the gay wet wind on the lilt of its caress
Lifts orange trees to swaying
The yellow fruit a-playing
To the laughter and the ripple and the frolic of its breath.

O the great bold sun as he strides across the sky!
To him the mighty sowing,
The growing and the blowing,
The wonder of the colours and the fragrance of the earth.

O the strong good hearts that are beating in the world!
The pity and the healing:
The God in them revealing;
O the mercy, and the doing, and the glory of the earth.
Arabel Moulton-Barrett in
A Treasury of Jamaican Poetry

Evangelize!

Give us a watchword for the hour,
A thrilling word, a word of power;
A battle cry, a flaming breath,
That calls to conquest or to death;
A word to rouse the church from rest,
To heed her Master's high behest.
The call is given: Ye hosts arise,
Our watchword is Evangelize!
The glad evangel now proclaim
Through all the earth in Jesus' name,
This word is ringing through the skies,
Evangelize! Evangelize!
To dying men, a fallen race,
Make known the gift of gospel grace;
The world that now in darkness lies,
Evangelize! Evangelize!
Henry Crocker in *The Sunday Bulletin* of the Evangelical and Reformed Church

SELECTED PROSE

Holy Deceiver

God is a deceiver because he at first seems forbidding; but once he is embraced, he becomes a veritable passion. There is nothing that so frightens the soul as the vision of the cross: looking at a King who is cypress-crowned and robed in the purple of his own blood, we fear that he may bring us only mortification, and death, and sacrifice. But this is holy deceit. Once we accept him, we find that we were truly deceived. It was only the skin of the heavenly fruit that seemed bitter; the meat ravishes the soul. He seems to bring bondage, but actually it is freedom. His law would seem to be the crucifixion, but it is only a prelude to the resurrection.

If we live far off from God, we are afraid to accept gifts from him, as children are loath to accept gifts from strangers; but when there is union in spirit, gifts are accepted and there is no feeling of embarrassment or fear. At first glance, God seems to be taking away our happiness; but in the moment of surrender, we discover that he has deceived us. He has merely taken away the dross to give us the gold of his eternity.—Fulton J. Sheen in *Lift Up Your Heart*

The Dangers of Individualism

The person is not an absolute. Formerly, people were loved and respected through institutions: a weak king was tolerated out of respect for the monarchy, and so on. Nowadays, we have to idolize some person in order to endure the institution: the structures themselves are considered to be something abstract and lifeless. This concept has grown parallel to the cult of the person. But "impersonal" is not necessarily synonymous with "lifeless" or "abstract"; there are entities other than persons which are living and concrete. And the frameworks which sustain, defend and surpass the person, may also be the object of a very warm feeling. And, furthermore, behind the institution there is the person of God—the only "person" who may be worshipped without danger—guaranteeing and vivifying the whole.

The tendency of certain modern personalities to reject everything which is not personal as something purely decorative and artificial makes me very uneasy. It is not a good thing to sacrifice persons to institutions (and this is the danger of all strong and classical climates), but it strikes me as still worse to sacrifice the framework to the person: sterility in one extreme and decay in the other. A bit more of this religion of the person and there will be no longer any "good places" to go to, any fatherlands, any *esprit de corps* or *esprit de caste*. There will be no more roots in time or space. It would be very unwise to go too far with our claims in favor of the person; for the person is relative, ephemeral, disappointing, often inflated with sheer vanity. The only kind of personalism I can believe in is the divine.

The primacy of the person, when overdone, entails another major liability. * * * People have come to have no eyes, ears or hearts except for individuals. Individuals have come to bear the whole weight of institutions. Institutions are founded upon such individuals—and crumble with them. This crass personalism is one of the causes of the revolutionary disasters of modern times: the more a people get into the habit of confusing the person of the "great" with the lasting principle which the ruling powers represent, the more the resentment which it may come to feel against them tends to turn into a will to universal destruction. In the past, people were capable of making the necessary distinction between persons and institutions; they could despise a king or a pope as a person (the Middle Ages did not stint themselves in this respect) without so much as beginning to question the principle or monarchy or papacy. They knew that a healthy institution—an institution that was from God—would remain fertile and fruitful despite the greatest of personal imperfections on the part of the incumbent. The political or religious leader was like a hyphen between God and man; greater importance was attached to what he transmitted than to what he was. The altar supported the priest, and the throne the king. Today the king is expected to support the throne, and the priest to support the altar. Institutions are justified, in the mind of the mob, only by the genius or magnetism of a handful of individuals. This entails two disastrous consequences: the unlucky "supporters" are subjected to a degree of tension and activity which is utterly inhuman and, correlatively, the fate of the institution is bound up with the miserable hazards of the individual. A pitiful anthropocentricism which confuses the channel with the source and makes the person the sole and absolute support of that which, in reality,

passes through man but reposes in God alone.—Gustave Thibon in *What Ails Mankind?*

BOOKISH BREVITIES

By far the best volume of poetry that has come into my hands in a long time is *A Treasury of Jamaican Poetry*, selected and edited by J. E. Clare McFarlane. As Professor B. H. Easter reminds us in the introduction "Jamaica is a poet's paradise," and this little book gives us entry to it. The ninety-seven poems are classified under three chief headings: Of the Homeland, Of Nature, and Of Imagination and Reflection. Other parts of the English-speaking world have but scant acquaintance with the poetic tradition of the West Indies or, indeed, with the truly fine poets living there now. This is an inspiring book and a quotable book which has caught and holds something of the beauty of those lovely islands (University of London Press; 5/—). * * * The expansion of a series of articles which appeared in *Church Management* during recent months and in which the clergy showed keen interest has made possible the publication of *A Preacher's Primer*, by David A. MacLennan of Yale Divinity School. Those of us who have had the privilege of preaching in the great Timothy Eaton Memorial Church in Toronto know something of the vast responsibility, both pastoral and prophetic, which, for some fourteen years, Dr. MacLennan carried with apparent ease and uncommon success. Something of the secret of that success comes to light in this potent and prophetic book. As might be expected of anything MacLennan writes, it is chock full of homiletical vitamins (Oxford University Press; $1.50). * * * *The Religion of Beauty*, edited by Richard Aldington, represents an anthology of writers whose religion was beauty. Interestingly enough they flourished, for the most part, at the end of the last century "when the world's tranquility was deep enough to leave the poets and essayists undisturbed in their contemplation of the aesthetic." In this significant book we meet Rosetti, Ruskin, Morris, Pater, Meredith, Symonds, Whistler, Fiona Macleod, and many more who were acolytes and priests at the high temple of art. As might be expected of Aldington, his lengthy introduction of forty-five pages is, of itself, quite worth the price of the book. It is a beautiful, inspiring, and highly quotable book—just the tonic needed by the thousands of otherwise capable preachers who are bent and pained and handicapped by that most widespread of all modern clerical diseases—acute promotionalitis! (William Heinemann Ltd., London; 12/6.) * * * As scholar, author, teacher and preacher the name of Elijah E. Kresge is familiar to, and highly respected by, thousands of former parishioners and students. After a long and distinguished career this Professor Emeritus of Philosophy at Franklin and Marshall College crowns that career with the publication of *The Search for a Way of Life*—"a critical review of the major classical and contemporary ethical systems in the history of Western thought." From Plato and Aristotle to the latest schools of contemporary philosophy, Dr. Kresge introduces the reader to all of the principal complimentary and competitive ideologies of the past and the present. Perhaps the most valuable of many valuable chapters is that of critical analysis and wise discernment with which he concludes his book. A brilliant apologist for the democratic way of life, Dr. Kresge is at once too learned and too honest to join the ranks of those propagandists who would, at one and the same time, whitewash capitalistic acquisitiveness and damn the Russian experiment in socialism. "The only fair way," he says (P.379) "to approach the problem is to compare what the people of the Soviet Union have today with what the people had thirty-five years ago in Czarist Russia. If we approach the problem in that spirit, we will find the results surprisingly great. In our college, a prize is given to the sophomore whose work shows the greatest improvement over his freshman year. If a prize were offered to the nation where the present generation has made the greatest improvement—especially economic and cultural improvement—over the last generation, it would, in all fairness, have to be awarded to the U. S. S. R." (Exposition Press, New York; $4.) * * * It is beyond question that Fulton J. Sheen is the most able among contemporary preachers of the Latin Church in America. Because of ecclesiastical position Cardinal Spellman may make the headlines or the rotogravure sections of our newspapers more frequently than any other Roman priest, but the man who has most to say and can say it best is Monsignor Sheen, and in his newest book, *Lift Up Your Hearts*, is almost at his best. Less repetitious than some of his recent writings, this book is a study of "The Ego and I"—(not to be confused with "The Egg and I"!)—and of how to get ourselves off our hands and give God a chance with our lives. Theology, philosophy, psychology, the scriptures and the saints—all make their contribution to the wisdom of this book. Most interesting, perhaps, are Dr. Sheen's chapters dealing with the seven cardinal sins and with Francis Thompson's immortal poem, "The Hound of Heaven." (McGraw-Hill; $3.)

SERMON HEART BOOKS

"The technique of reducing full-length sermons to two-page outlines produces reference books of lasting value. Each book has 150 sermons selected from outstanding published works."

Available are

SERMON HEARTS

The original book with sermons from all parts of the Bible

SERMON HEARTS from the GOSPELS

Outstanding sermons from Gospel texts

SERMON HEARTS from the PSALMS

Sermons from master preachers on the Psalms

CLOTH BOUND — EACH BOOK, $1.75

CHURCH MANAGEMENT, INC.

1900 Euclid Avenue **Cleveland 15, Ohio**

PIPE ORGAN DIRECTORY

ARKANSAS

ARKANSAS ORGAN CO.
W. J. Cushing, Pres.
ORGAN BUILDERS
Designers and builders of fine organs. Modernizing, rebuilding, additions, chimes, tuning all makes of organs.
"Experience IS an advantage"
P.O. Box 491, N. Little Rock, Ark.

CONNECTICUT

PIPE ORGANS
AUSTIN ORGANS, Inc.
Hartford, Conn.
Inquiries Welcomed

ILLINOIS

-IN HIGHLAND, ILLINOIS

WICKS ORGANS
Carry on . . .
. . . the tradition of great PIPE ORGAN *Tone and masterful design,* PLUS DIRECT-ELECTRIC *Action!*
Dept. CM

MARYLAND

M.P. MÖLLER
THE ARTIST OF ORGANS - THE ORGAN OF ARTISTS
HAGERSTOWN, MARYLAND

OHIO

PIPE ORGANS
Established 1873
SCHANTZ
Organ Company
ORRVILLE, OHIO
Member Associated Organbuilders of America

OHIO—Continued

When your talent can help solemn words mean more . . .

your expression finds prompt and true realization through the ORGAN *built by*
HILLGREEN-LANE and Company - Alliance, Ohio

NEW JERSEY

Organ Maintenance
Rebuilding • Repairs
Additions • Tuning
Organ Chimes
Amplified Tower Chimes
Yearly Maintenance Contracts
Courteous and Dependable
Pipe Organ Service
by Factory-Trained Experts
CHESTER A. RAYMOND
Organ Builder
44 SPRING ST. PRINCETON, N. J.
Phone 935
Member Associated Organ Builders of America

TEXAS

R. R. Miller Organ Co.
ORGAN BUILDERS
FINE CHURCH ORGANS
Your Inquiries Are Invited
414 FRY STREET DENTON, TEXAS

IN THE GARDEN
An inexpensive gift booklet for those who mourn. A splendid follow-up for the funeral ministry.
10c Each; $1.10 Per Dozen
25 or More at 8c Each
Mailing Envelopes—1c Each
CHURCH MANAGEMENT, Inc.
1900 Euclid Ave. Cleveland 15, Ohio

Editorials
(From page 8)

Urges the Chancel Choir

THE Catholic Choir Master, a journal of liturgical authority in its field, gave its leading editorial in a recent issue to the chancel choir. It urges churches to bring their choirs from the rear balconies to the chancel where there may be closer cooperation with the congregation and the priest. This interests us immensely because it is being urged at a time when some Protestant liturgists are insisting that the choir should be moved from the chancel to the balcony.

A parallel mix-up of signals may be seen in the recommendation of an Episcopal Liturgical Guild that the altars of the churches give way to communion tables, while some non-liturgical bodies are insisting that their communion tables be converted into altars. Here the argument is that the change will bring the priest closer to his people.

To us it all adds up to something like this: the only tradition of church building and liturgy which is binding upon the church is that it should build and organize so that it serves its generation in the most helpful way. We might add that the exponents of inflexible traditions in church buildings have come more often from the non-liturgical than the historic liturgical groups.

This is one of several fields where certainly "a little learning is a dangerous thing."

OPPOSE TAX EXEMPTION FOR CHURCH-OWNED COMMERCIAL PROPERTY

Murray, Kentucky—The General Association of Baptists in Kentucky went on record here as opposing tax exemptions for church-owned property used for commercial purposes.

It took the action at its 113th annual meeting.

In adopting a report submitted by its committee on taxation of church property, the Association stated:

"Baptists believe it is wrong for religious groups to own or operate properties or businesses on a tax-free basis in competition with similar properties or businesses which must bear their full share of the tax burden."

The Association emphasized that its statement was not aimed at any one denomination but embraces Baptists and "all religious groups."

Dr. Robert E. Humphreys, Owensboro, chairman of the church-property-taxation committee, prefaced the reading of the statement with this comment:

"Churches of various sects have been going into private business — some operating laundries and service stations — and enjoying tax exemptions on the properties. If such practices are not halted, the government may arbitrarily step in and do something. We must act to safeguard the tax exemption for all true church property."—RNS

BOOKS WHICH WILL HELP—

In Your Pastoral and Counseling Tasks

PSYCHOLOGY FOR PASTOR AND PEOPLE
John Sutherland Bonnell—$2.50
PASTORAL COUNSELING
Seward Hiltner—$3.00
OLDER PEOPLE AND THE CHURCH
Paul B. Maves and J. L. Cedarleaf—$2.50
THE IMPROVED FUNERAL MANUAL
William H. Leach—$1.75
THE PASTOR'S POCKET MANUAL FOR HOSPITAL AND SICKROOM — Edmond Holt Babbit—$1.75
THE COKESBURY MARRIAGE MANUAL
William H. Leach—$1.75
THE SECRET OF A HAPPY MARRIAGE
Roy A. Burkhart—$1.00
MARRIAGE AND SEXUAL HARMONY
Oliver M. Butterfield—50c
WEDDING ETIQUETTE
Jabez Taylor—50c
UNDERSTANDING THE NERVOUS BREAKDOWN—C. R. Thayer—35c

CHURCH MANAGEMENT, INC.
1900 Euclid Avenue Cleveland 15, Ohio

LIFETIME PASTORAL RECORD

Keep a record of your lifetime ministry in this single volume. A large book of 480 pages. Bound in dark maroon fabrikoid with genuine gold embossing. Inclosed in a heavy transparent plastic envelope.

Space for listing baptisms, marriages, pastorates, churches built, pastoral calls, members received, sermons delivered, special funds raised, funerals, personal finance, fees, gifts, etc.

IN GIFT BOX—$10.00

CHURCH MANAGEMENT, INC.
1900 Euclid Avenue Cleveland 15, Ohio

Fishermen and Fishers of Men

*A Sermon by Leon R. Robison**

Follow me and I will make you fishers of men.—Matthew 4:19.

WHAT a man becomes absorbed in will usually make up a good part of his conversation, and when that man is a minister it will be noticeable in his preaching.

As most of you know, I have just returned from my vacation and I admit that I have spent a good many hours fishing. In my enjoyment of this pastime I am glad to find myself in such good company. There are many of you who like to fish. But I am thinking, also, of men like Peter and Andrew, James and John, and even Jesus himself. Jesus must have been a skillful fisherman. If this had not been true I do not believe he would have ventured to give advice about fishing to seasoned fishermen, as it is recorded he did. He told them where to fish and how to fish and they followed his directions and made the biggest catch of their lives.

When Jesus approached these men, he put the whole matter in terms that were most familiar to them. He spoke the language they understood. If you want to catch the ear of a fisherman, start talking about fishing. That is what Jesus did.

He linked up in his invitation, the most important thing in their lives with the most important thing in his life. He said, "Fishermen, follow me and I will make you fishers of men."

"What's that?" they must have said. Catching fish was the most important thing in their lives. "You mean to say that the kind of thing you are doing is like catching fish?" They could do this, they knew all about it. They were interested immediately. This was the place to begin.

Winning men to God was the most important thing in Jesus' life. His reasoning was this: "If you have had an experience of the living God, and you know the thrill of working for his purposes, you ought to be doing something about it. You ought to be telling others about how they can gain this experience for themselves."

I do not think I am being unfair when I say, a person cannot be a Christian in the truest sense without a deep concern to help others find this experience of the living God. Here then is a call to all Christians, "Follow me and I will make you fishers of men."

This invitation does not have as much meaning to us as it did to those fishermen back there that day on the sea of Galilee, but there is much in it that can make us see the qualities that are needed in the life of those who would be fishers of men.

I know that even now there are some of you who are perhaps saying, "I'm a Christian but this does not apply to me. I can't talk to anybody about religion and the claims of the Christian life. I can do other things but I can't do that."

Now let me relate this to fishing. If you have ever caught a fish you are an authority on fishing. You caught that fish, you can tell how you did it, and nobody can question the method, the bait you used, or the place where you fished. The proof of the whole matter is that you caught a fish.

One afternoon while I was on vacation in Michigan, I went over to the Manistee River, parked my car and went below the bridge and fished for about an hour without any success. Then I decided to go above the bridge. As I crossed the road, a fellow fisherman called to me, saying he didn't think the eddy above the bridge was a good place to fish. "The water is shallow and it's a kind of backwash," he explained. I was most open to a helpful suggestion, because I had fished for more than a week without catching anything. But the pool below looked most inviting, so I apologized and said I thought I'd try it for a while anyway. I fished for some little time, and it looked as though the man were right. Then I walked out on a log caught in a drift by some piling and dropped my hook down. There was a terrific strike. I gave a jerk, pulled the fish into view in the water, then snap, and in a flash he was gone. The man fishing from the bridge saw my activity, called out "How big was he?" I cautioned myself, not wanting to vary from the truth, and said "About eighteen inches," though I was sure the fish was twice that length. In great haste I repaired my line, put on a huge hook, made the bait look as interesting as possible, and fished all around the general vicinity. All to no avail.

I laid down my pole and took in hand my rod and reel, put on a silver spoon lure, stepped out on the log and cast four times. There was a strike, and a lunge to the bottom of the river. I played the line right, I had the fish, and with the help of the net of the man on the bridge I landed a beautiful Northern Pike.

I am an authority on how I caught that fish. I might have been fishing in the wrong place, I might have made several peculiar motions in getting the fish in, but I landed him. The fish measured twenty-four and three-quarter inches long. It was the same fish that got away, my hook was in his mouth.

You May Be an Authority

Each one of you has been caught by the ways of the living God; you have known the wonder of the touch of his spirit on your life. You are an authority about what this means to you, you know more about it than anyone else. On the basis of this, go and talk and work and help other people and win them to this way of life.

It takes a lot of patience to be a fisherman. The man who does not fish catches nothing, but the poorest fisherman will catch some fish if he does not give up. It is true of winning men, women and children to the claims of the Christian religion. One must be patient, persistent and untiring. If one approach does not succeed, we must try another. If today is the wrong day, let us go back tomorrow. Let us couple with patience imagination. Let us learn the needs of people. Let us sympathetically enter into their experiences, and see life from their position. Jesus did this kind of thing when he went to these fishermen and called them to come with him, and do another kind of fishing.

If you are going to catch fish you have to put yourself in the place of the fish. Where is a good place for a fish to be? What would you like if you were a fish? Now if this kind of thing is necessary to catch fish, surely as much is necessary if you are to win people to the church.

I am very fond of casting. I have acquired a number of different kinds of lures. Nobody has missed catching more fish than I have, but nobody has tried harder to catch them.

As I fished in this beautiful lake on which our cottage is located, I'd let my boat drift along some little distance from the shore and cast up close to the reeds growing near the bank. I'd first try a lure called a river run minnow, then one that would go deeper in the water, known as a spook, then a flat fish, then a spinner, then a spoon. I varied this routine with different colored lures. I am not sure but what a fish is color blind, but there is a chance that a fish isn't. If none of these lures brought in any fish, it is possible that it was the wrong time of day, the wind might have been blowing from the wrong direction, or the sun was perhaps

*Minister, Second Baptist Church, St. Louis, Missouri.

too bright. In any event, by the time you have cast for a while, some of the factors have changed and you can start all over again, and surely the next cast it will work.

These are qualities that we must have if we are to win people for Christ. We must have all the patience in the world, we must never give up. We must have enthusiasm, and hope that the next time, yes, the next time will be the right time. We'll use everything we can think of as a lure to bring people under the influence of God and his church. We'll go day and night, in times of trouble, in times of failure, in times of success, in times of happiness and in times of sorrow, with the appeal and the claims of the Gospel of Christ. In the church we will devise the kind of program that will meet the needs and capture the interests of people. As individuals we will be all things to all men, so as by all means to reach some.

In fishing it is important to fish where there are fish, where they are known to be. The lake in front of our cottage was a pretty spot, but I had never known of anybody catching fish there, so consequently I fished in other parts of the lake, in fact, I traveled all over that part of the country fishing in lakes and streams. Then the day before I left there was not enough time to go somewhere else, so I fished out in front of our own cottage. Here I caught more fish than I had caught at any other time.

This has real application to our subject of reaching people for Christ and his church. We must begin at home, close by, with members of our own family, or with friends or people with whom we are already acquainted. This is a simple obvious fact, but all too often overlooked or forgotten. There are splendid opportunities right where we are with people we know. And it is possible to reach them with the influence we already have.

The fishermen of Jesus' day lived very close to the earth. They were directly dependent upon the gifts of God through nature. They were not always able to catch fish and there was nothing they could do about it. They knew the grandeur of the sea, its power in the raging storm, the wonder of tranquil water, and a sea that was a mirror for a sunset. They knew the renewal and refreshment of leaping waves on an endless expanse of water. They had dreamed, too, as they looked out on living water where every ripple flashed and danced in the sun or starlight. Fishers of men must have hours of quiet meditation when they find themselves close to God, that his purposes might be renewed within them.

"Go ye into all the world and preach the Gospel to every Creature."

New Products for Churches

Church Management advertisers are continually producing new products which will help your church to achieve greater efficiency. Each of the products in this department this month are the creations of our own advertisers. Information regarding the items will be sent if you make the request.

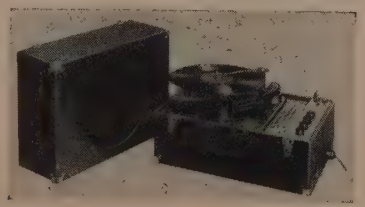
NEW PORTABLE RADIO

Here is a portable radio which will find many uses around the church. It is an AM radio, has six modern tubes and weighs but 15¼ pounds. It has a built-in jack so that additional amplification may be added if you wish sufficient power to fill a large room. The

same jack may be used for headphones when one wishes the broadcast without disturbing others. It has a built-in loop, eliminating the necessity for an antenna. If you wish to know more about this ask us about New Product No. 12501.

AUTOMATIC RECORD PLAYER AND P.A. SYSTEM

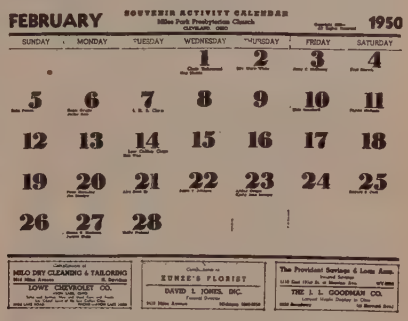
Here is an outfit which will not alone give you the reproduction of records with fidelity but will also serve as a public address system for large congregations in or out of doors. It is equipped with a three-speed record changer



so that all types of records are reproduced. The heavy twelve-inch speaker is equipped with a thirty-five-foot cable and plug. This will certainly be useful about the church. It is housed in a compact green leatherette carrying case. Weight in case approximately forty pounds. Ask about New Product No. 12502.

SOUVENIR ACTIVITY CALENDAR PAYS DIVIDENDS

Several hundreds of dollars may be easily secured through the promotion of the Souvenir Activities calendars. It is an attractive calendar with large pages for each month. The measure is 9½" x 12½". It carries, of course, the dates of the important things in your



church year. But, in addition members and others pay for the listing of the birth dates. In addition, advertising space is available for local merchants at the bottom of each page. A few hours will net a good income for the working group. Ask us about New Product No. 12503.

COMMITTEE PUSHES REVERENT CHRISTMAS OBSERVANCE

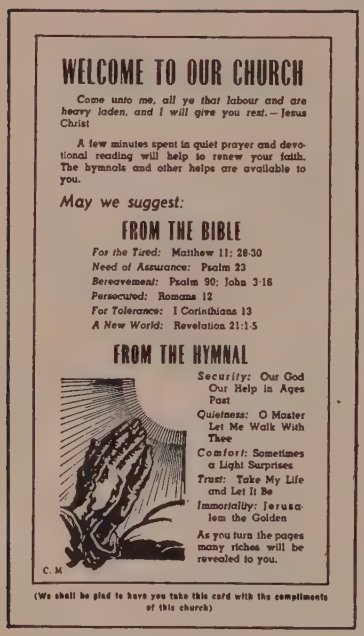
Reading, Pennsylvania—A committee of Protestants and Roman Catholics is working hard to "put Christ back into Christmas."

Named "A More Reverent Observance Committee," the aim of the group is to promote a more reverent observance of Christmas, Good Friday and Easter.

The committee has made plans for the placing of twenty billboards depicting Christmas scenes at strategic locations in the community. It is also making efforts to promote the use of Christmas cards of a more religious nature by the public.

Other suggestions made by the group to the public include the display of the manger scene in all private homes as the center about which the Christmas celebration will revolve, and the inclusion of more reverent scenes by merchants in their decoration of display windows.

Make Your Church A House of Prayer



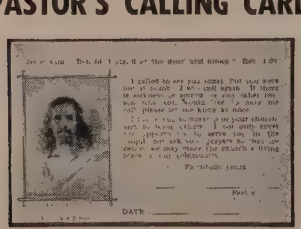
Actual size 6" x 3½"

When war clouds gather people seek the house of God. These cards encourage members and strangers to use the church as a sanctuary from the strifes of life. Beautifully printed.

50 Cards, 75c; 100 for $1.25; 300 or More at $1.00 Per 100

CHURCH MANAGEMENT, INC.
1900 Euclid Ave. Cleveland 15, O.

PASTOR'S CALLING CARD



Here is a beautiful little calling card. It carries Howard Chandler Christy's picture, "Jesus the Christ," in color. There is a very effective message and room for the pastor's signature.

PRICES

65c Per 100; $6.00 Per 1,000

CHURCH MANAGEMENT, INC.
1900 Euclid Ave. Cleveland 15, O.

Policies Concerning Marriage*

National Presbyterian Church, Washington, D. C. Has Rules Regulating Church Marriages

I

1. "Marriage is an institution ordained of God for the honor and happiness of mankind" (Directory for Worship Chapter XII). While marriage outside the Church is recognized in society, the marriage rite within the Church is in itself a confession of Christian faith. This Church desires to inspire and encourage all couples to establish a Christian home to enter into this sacred relationship under the auspices of and within the precincts of the Church.

2. Marriage practices in this Church are in accordance with the standards of the Christian marriage set forth in the Confession of Faith and Form of Government of the Presbyterian Church in the U.S.A. Christian marriage basically means the marriage of a Christian man and a Christian woman for life.

II
Applications

1. The name of a clergyman in this Church will not be submitted to the License Bureau in a preliminary application for a license until after the first interview with the officiating clergyman.

2. Applications may be made at any time to the Church for marriage in the Church or Chapel. Weddings cannot be performed on the same day an application is made to the Church. At least three days should elapse between the day of application to the Church and the day of the wedding (a total of five days).

III
Instructions

1. Applicants agree to receive a course of instruction on the meaning of Christian marriage from the minister which will involve appointments in addition to the preliminary interview and rehearsal.

2. At least one book on Christian marriage will be presented to contracting couples and it is expected that the book will be read.

IV
The Marriage Rite

1. The Presbyterian Church views the wedding ceremony as a sacred rite (but not a sacrament) to be conducted with all the dignity and refinements of a service in the House of God.

2. The marriage service will be that of the Presbyterian Church, U.S.A., or comparable approved order. Variations, bizarre innovations, or novelties should not be requested.

V
Use of the Church

1. The Church and St. Andrew's Chapel are available to established members of the Church and congregation without charge as part of the ministry of this Church to them as parishioners.

2. When the facilities of the Church or Chapel are used by persons not affiliated with the Church, it is considered proper for applicants to make a gift of not less than $25 for the use of the Church, and not less than $5 for the use of St. Andrew's Chapel.

3. When the Church Hall is used for a reception, a gift of not less than $25 is deemed proper.

4. The Church and Chapel, at all times, will be respected as the House of God and adjoining buildings will be respected in a proper manner. The use of rice or confetti in or about the Church and adjoining buildings is prohibited.

5. *Photographs:* Under no circumstances will photographs be permitted within the Church proper or Chapel proper. Photographs may be taken at the steps of the vestibules, or in the narthex, on arrival or departure from the Church or Chapel.

6. *Parking:* Parking space on N Street may be arranged with the Police Department, at Station 3. It is suggested that the best man make these arrangements several days (at least 48 hours requested by police) in advance of the wedding.

7. There will be no Sunday weddings.

8. *Decorations:* Decorations, including floral installations, will be appropriate and modest. Elaborate decorations are discouraged. Simplicity will always be the standard. The officiating minister, or in his absence, the Sexton, has authority to veto any decoration.

VI
Music

1. The organist of this Church is responsible for all music. Ordinarily the organist will provide the music himself. In all cases, the music and the musicians will be approved by the Church organist. Music will be of the highest standard of religious music.

(Turn to page 73)

*From a booklet of the same title issued by the National Presbyterian Church, Washington, D. C.

Classified for Sale and Exchange

The Market Place for Men, Ideas, Church Supplies and Service

Rate for Advertisements inserted in this Department: **Ten cents per word;** minimum charge, $1.00; payable in advance. The publisher reserves the right to decline advertising and refund remittance. If box number is used add ten cents for forwarding postage.

Forms close 5th of month preceding

Address Classified Department
CHURCH MANAGEMENT, INC.
1900 Euclid Avenue Cleveland 15, Ohio

BOOKBINDING

Old Bibles Rebound Like New. A price, binding and style to meet every need. All types of binding, rebinding. Write for illustrated folder, prices. **Norris Bookbinding Co., Greenwood, Mississippi.**

BOOKS

Marriage and Sexual Harmony by Oliver M. Butterfield. Recognized as a safe guide. Ninety-six pages. Paper bound. Fifty cents prepaid. Cloth bound library edition, $1.00. **Church Management, Inc., 1900 Euclid Avenue, Cleveland 15, Ohio.**

Understanding the Nervous Breakdown by C. R. Thayer. A booklet with reprints of the three articles which appeared in "Church Management." It can be of great help to you in your counseling and in your own adjustments. 35 cents. **Church Management, Inc., 1900 Euclid Avenue, Cleveland 15, Ohio.**

Wedding Etiquette. An attractive booklet which gives details of wedding etiquette including problems of the bride, problems of the groom, issuing invitations, plans for reception, the processional, wedding music, decorations, etc. Almost a necessity to the minister; a wonderful pre-marriage gift to the bride and groom. Fifty cents per copy. **Church Management, Inc., 1900 Euclid Avenue, Cleveland 15, Ohio.**

New catalog of used religious books—free! **Baker Book House, Dept. CM, Grand Rapids 6, Michigan.**

Religious and theological books bought and sold. Free catalog. Libraries purchased. **Kregel's Bookstore, Grand Rapids 6, Michigan.**

Out-of-Print Leach Books. We can offer good used copies of the following books by William H. Leach: "Church Administration" (Doran Edition), $1.25; "Church Finance," $1.25; "Church Publicity," $1.25; "The Making of the Minister," $1.25; "How to Make the Church Go," 90c; "Putting It Across," 90c; "Here's Money for Churches and Societies," 90c. **Church Management, Inc., 1900 Euclid Avenue, Cleveland 15, Ohio.**

CHURCH BULLETIN EXCHANGE

Bulletins and other printed matter sent us are read and then held for requests from readers. Put us on your mailing list. As material is available it will be sent to you upon request. Include stamps for postage. **Church Management, Inc., 1900 Euclid Avenue, Cleveland 15, Ohio.**

FOR SALE

Pipe Organ. The First Christian Church of Lincoln, Nebraska, has a Kilgen, 2-manual, 14-rank, 10-stop pipe organ for sale. It is in operating condition and can be seen and played at the church. **Write to the church office.**

Mahogany Offering Plates. New. Twelve-inch with green pad, $9.50; 12-inch, extra deep, with green pad, $12.75. **Church Management, Inc., 1900 Euclid Avenue, Cleveland 15, Ohio.**

OFFICE MACHINES

Pearl Printing Press, $85; Royal Typewriter, $65; bargains. **Miller, Box 505, Poteau, Oklahoma.**

PROFESSIONAL SERVICES

Pastor with twelve years experience desires position with large church as Church Visitor, Pastor's Assistant, or Enlistment Officer. **Write all particulars to Box 1250, c/o Church Management, 1900 Euclid Avenue, Cleveland 15, Ohio.**

Small Parish Desired. Minister, two years from retiral, recently returned from abroad, desires to serve country or small city parish as stated supply or otherwise. Conservative. Highest references. **Address Box 121, Church Management, Inc., 1900 Euclid Avenue, Cleveland 15, Ohio.**

VISUAL AIDS

Free Films. Send $1.00 for listing of over 200 sources to borrow hundreds of free 16mm movie films! Valuable offer on new 16mm sound projectors included. **Poorman Projectors, 640 Mauch Chunk, Pottsville, Pennsylvania.**

EDUCATIONAL INSTITUTIONS

Galician College, Baptist founded. Offers residence and correspondence courses leading to degrees. **509 South Wabash Avenue, Chicago, Illinois.**

Policies Concerning Marriage

(From page 72)

Secular compositions will not be used in the Church, inasmuch as they are more appropriate at receptions.

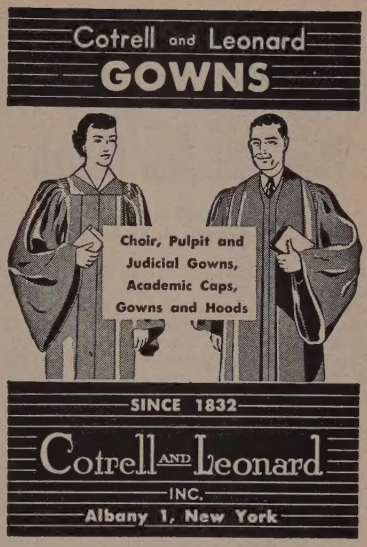
VII

Rehearsals

1. When a rehearsal is necessary, it will be held at a time agreeable to the minister and participants, and will be strictly limited to thirty minutes. The contracting parties will be responsible for the attendance of all participants. The rehearsal will begin punctually and will conclude within the thirty minutes allocated.

2. The officiating clergyman will be the director of the rehearsal.

3. The Sexton will be present at all rehearsals and will be the assistant director.



BROOKS SIMPLIFIED INDEXING
locates the article, reference, verse or subject you want quickly. Simple, convenient and quick . . . inexpensive. Original outfit for preachers, teachers, students and all seeking organized information sources, only $3.50 postpaid. Order today.
AMERICAN PROPHETIC LEAGUE, INC.
Box BB, Eagle Rock, Los Angeles 41, Cal.

NEW LIGHTING FOR CHURCHES
At Low Cost—Direct From Manufacturers
WRITE FOR CATALOG OF AUTHENTIC DESIGNS
McFadden Lighting Co.
2308 S. Seventh Street St. Louis, Missouri

VIII

Fees

1. Fees for the organist, the Sexton, and the gift for the Church, when being made will be delivered in separate envelopes with the marriage license to the officiating clergyman's office on the day before the wedding and in no case later than five hours before the ceremony is scheduled.

2. The minister's gratuity may be delivered by the best man following the service, when on the groom's behalf, he receives from the minister the marriage certificates.

IX

Exceptions

1. Variations from these policies will not be made except with the specific permission of the officiating minister.

Books Which Will Help You Plan Your New Church

PROTESTANT CHURCH BUILDING
By William H. Leach

A complete survey for churches and churchmen planning new buildings. Written by a competent observer and student. The first half considers the organization for building: appointment of the committee, comity agreements, finance, etc. The second part deals with architecture of nave, educational rooms, social facilities, heating, lighting, etc. A chapter on the parsonage. Cloth bound. Large pages. Delightfully illustrated. **$3.00**

THE CHURCH BUILDER—By Elbert M. Conover

A complete guide for the church building or improvement program. Cloth bound, illustrated. 192 pages. **$2.75**

THE CHURCH BUILDING GUIDE
By Elbert M. Conover

A practical handbook on all phases of the building program. Organization and finance. The architect. Building, and furnishing the church. 158 pages. Grained paper cover. **$1.50**

THE CHURCH BEAUTIFUL—By John R. Scotford

A practical discussion of church architecture from a clergyman's viewpoint. Emphasis is on beauty rather than engineering. Superbly illustrated. (Cloth) **$3.50**

PLANNING CHURCH BUILDINGS

A book of plans, exterior designs and interior views of churches to cost from $35,000 to $800,000. (Paper) **$2.00**

PLANNING AND FINANCING THE NEW CHURCH—By Martin Anderson

A practical handbook, illustrated in photogravure. Material on parish house included. (Cloth) **$3.75**

THE CHURCH SCHOOL AND PARISH HOUSE BUILDING—By Elbert M. Conover

All phases of building for religious education and social activities. (Paper) **$1.50**

CHURCH BUILDING FINANCE
By Elbert M. Conover

The most effective methods of securing money for financing the new church. (Paper) **75c**

PLANNING THE SMALL CHURCH

Designs of thirty churches which show the way to inexpensive beauty and utility. (Paper) **$1.00**

THE ALTAR IN YOUR CHURCH
By William H. Leach

Traces the development from communion table to the altar and gives instruction in the proper use of the altar and its furnishings. Illustrated. (Paper) **75c**

BUILDING FOR WORSHIP—By Elbert M. Conover

Sixty pages, profusely illustrated, giving detailed study of chancel, pulpit, window, organ, bells, etc. (Paper) **50c**

REBUILDING THE TOWN AND COUNTRY CHURCH

Designs and plans for enlarging and remodeling small church buildings. (Paper) **50c**

THE HOME OF THE RURAL PASTOR
By Ralph A. Felton

110-page, paper bound booklet on the planning of the parsonage. Much broader than the title indicates. Good for rural, town or city parsonages. **40c**

CHURCH MANAGEMENT, INC.

1900 Euclid Ave. Cleveland 15, O.

Advertisers' Index

A

Abingdon-Cokesbury Press 51, 53, 56
Adirondack Chair Company 63
American Prophetic League, Inc. 73
American Seating Company 33
American Sunday School Union 63
Ampro Corporation 21
Anchor Post Products, Inc. 23
Architectural Bronze & Aluminum Corp. 38
Arkansas Organ Company 68
Arrow Letter Service 45
Ashtabula Sign Company 56
August Stained Glass Studio 46
Austin Organs, Inc. 68

B

Beach Instrument Corporation 41
Bell & Howell Company ..... Second Cover
Bentley & Simon, Inc. 44
Bernard-Smithline Company 39, 55
Biehl, B. F. 44
Brotherhood Mutual Life Insurance Co. 33

C

Camden Artcraft Company 45
Cathedral Films, Inc. 37
Central School of Religion 48
Chicago Theological Seminary, The 43
Church Film Service 48
Church Management, Inc. 67, 68, 69, 72, 74
Church Systems Company 37
Church World Press, Inc. 61
Clarin Manufacturing Company 22
Clark Company, Inc., W. L. 48
Collegiate Cap & Gown Company 62
Cotrell & Leonard, Inc. 73
Country Church Supply House 42
Cox Sons & Vining, Inc. 60

D

DeLong Seating Company, Inc. 49
DeMoulin Brothers & Company 62
Denning Manufacturing Company 65
Dietz, Inc., Wm. H. 37
Dry Hotels 60
Drew Theological Seminary 58

E

Ecclesiastical Art Press 62
Edwards Wood Works 62
Endicott Church Furniture 42

F

Flour City Ornamental Iron Company 22

G

Gabel, George D. 43, 56
Geissler, Inc., R. 73
Griggs Equipment Company 59

H

Hageman, Dr. A. C. 46
Harper & Brothers 54
Hillgreen, Lane & Company 68
Hope Publishing Company 26

I

International Bronze Tablet Co., Inc. 30

J

Judson Press, The 55

K

Keck Stained Glass Studio, Henry 63
Krogmann, John—Artist 60
Kundtz Company, The Theodor 46

L

Lamb Studios, The J. & R. 60
Little Giant Manufacturing Company 60

M

Maas Organ Company 47
MacCalla & Company, Inc. 48
Manitowoc Church Furniture Company 61
McFadden Lighting Company 73
Meierjohan-Wengler 26
Meyer & Brother 45
Miller Organ Company, The R. R. 68
Minnesota Mining & Manufacturing Company 29
Ministers Life & Casualty Union 27
Mitchell Manufacturing Co. 48
Moller, Inc., M. P. 68
Monroe Company, The 65
Moore Company, E. R. 63
Morrison Recording Laboratories 61
Myers Brothers, Inc. 62

N

National Bible Press 40
National Church Goods Supply Company 61
National Church Supply Company 37
National Religious Press, The 5
National Sports Equipment Co., The 46
Novelty Lighting Corporation 35

O

Osborne & Co., Ltd., F. 55
Ossit Church Furniture Company 49
Oxford University Press 50, 57

P

Payne Studios, George L. 59
Payne-Spiers Studios, Inc. 49
Pittsburgh Stained Glass Studio 66
Presbyterian Ministers' Fund 34
Prince George Hotel 59
Pro-Del Industries, Inc. 46
Protestant Publishers Group ..... Third Cover
Pulpit Digest 63

R

Rambusch Decorating Company 39
Rauland-Borg Corporation 43
Raymond, Chester A. 68
Redington & Company, J. P. 34, 61, 62
Revell Company, Fleming H. 3
Rossin Company, Donald F. 48
Rozell & Company, Publishers 54

S

Schantz Organ Company 68
Schauffler College 58
Schulmerich Electronics, Inc. 45
Selected Films 60
Spalding Publishers 30
Spencer Studios, Inc. 50
Standard Publishing Company, The 40
Strayline Products Company 59
Stromberg-Carlson Company 36
Sudbury Brass Goods Company 44

U

United Lutheran Publication House 43
United States Bronze Sign Company 32
United World Films, Inc. 31
Upper Room, The 32, 47

V

Verdin Company, The I. T. 44
Viewlex, Inc. 25
Vogel-Peterson Company 36

W

Ward Company, The C. E. 59
Wells Organizations, Inc. ..... Back Cover
Whittemore Associates, Inc. 38, 62
Wicks Organ Company 68
Will & Baumer Candle Company 38
Willsie Company, Paul A. 50
Winona Church Sign Company 40
Winters Specialty Company, H. E. 66
Woolverton Printing Company 44
Wright Manufacturing Company 6
Wurlitzer Company, The Rudolph 42

THE RIGHT TO WITNESS

HOW often, through the ages, Christians, with their very lives, have defended the God-given right to witness. Today, in America, the right to witness is a heritage *still* to be defended.

Not in the shadow of the rack or the gibbet. But amid the pitfalls of complacency—which may be the deadliest foe of all.

This calls for aggressive, forthright tactics. Defend your right to witness by *a vigorous exercise of that right.*

Let your strategy include a dynamic program in Christian education, sparked with the lesson materials of your church publishing house. These materials are rightly priced . . . attractive . . . complete. Your own suggestions help decide their nature. They undergird your principles and beliefs.

Do not handicap your efforts with the watered-down neutrality of outside teaching aids.

PROGRESS through Cooperation

YOU NEED YOUR PUBLISHING HOUSE:
YOUR PUBLISHING HOUSE NEEDS YOU

This is a cooperative advertisement of the Official Protestant Publishers Group, Box 67, Chicago 90, Illinois

He whose birth we celebrate

HERE IS A MAN who was born in an obscure village, the child of a peasant woman. He grew up in another obscure village. He worked in a carpenter shop until He was thirty, and then for three years He was an itinerant preacher. He never wrote a book. He never held an office. He never owned a home. He never had a family. He never went to college. He never put His foot inside a big city. He never traveled two hundred miles from the place where He was born. He never did one of the things that usually accompany greatness. He had no credentials but Himself. He had nothing to do with this world except the naked power of His divine manhood. While still a young man, the tide of popular opinion turned against Him. His friends ran away. One of them denied Him. He was turned over to His enemies. He went through the mockery of a trial. He was nailed to a cross between two thieves. His executioners gambled for the only piece of property He had on earth while He was dying – and that was His coat. When He was dead He was taken down and laid in a borrowed grave through the pity of a friend.

Nineteen wide centuries have come and gone and today He is the centerpiece of the human race and the leader of the column of progress.

I am far within the mark when I say that all the armies that ever marched, and all the navies that ever were built, and all the parliaments that ever sat, and all the kings that ever reigned, put together have not affected the life of man upon this earth as powerfully as has that One Solitary Life.

– James A. Francis, D. D.

A Merry Christmas

and a

Prosperous New Year

from

WO Wells Organizations

FUND-RAISING ENGINEERS

Washington Building, Washington, D. C., STerling 7333

WELLS ORGANIZATIONS OF TEXAS, Inc.
Electric Building
Ft. Worth, Texas Telephone 2-9374

WELLS ORGANIZATIONS OF OHIO
Williamson Building
Cleveland, Ohio MAin 1-0490

WELLS ORGANIZATIONS OF GEORGIA
Mortgage Guarantee Building
Atlanta, Georgia ALpine 2728

WELLS ORGANIZATIONS OF CANADA
330 Bay Street
Toronto, Ontario PLaza 5878